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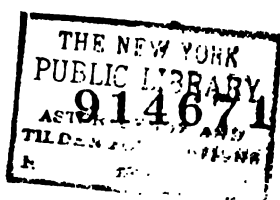
CHRISTIANITY.

BY
THE RT. REV. WM. STANG, D.D.,
Bishop of Fall River.

"Instaurare omnia in Christo."
Eph. i. 10.

NEW YORK, CINCINNATI, CHICAGO :
BENZIGER BROTHERS,
Printers to the Holy Apostolic See.

1905.



Imprimatur.

† JOHN M. FARLEY,
Archbishop of New York.

New York, January 27, 1905.

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PREFACE.

CENTURIES before the birth of Christ, there lived a proud and despotic ruler of an Eastern kingdom who, surrounded by power and splendor, forgot the Lord of heaven and earth, trusting exclusively in the wealth of his country and the strength of his people. The prophet Daniel warned him against his impious ways, and besought him to forsake his iniquities, and to acknowledge that "the Most High ruleth over the kingdoms of men." But the king thought himself safe in the enjoyment of his glory and strength, and strutting up and down his gorgeous palace, he said with sinful pride: "Is not this the great Babylon which I have built to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence?" Scarcely were these words out of his mouth, when the punishment of the Lord overtook him; he was degraded and cast out of the habitation of man, and likened to the brute beast of the field. Fortunately, his chastisement brought him to his senses. He now realized that all power and beauty came from above and that "all the inhabitants of the earth are reputed as nothing before their God."

Many there are in our days and country who, Na-

buchodonosor-like, pride themselves on the achievements of modern times, despise the past, and look for unlimited prosperity and comfort in the future. Is not this the great country which we have set up as a model for all the nations? See it teeming with wealth and luxury. Every man is his own king and ruler, responsible to nobody, independent of everybody. Every man has it in his power to become rich and famous. Human genius and human labor have accomplished wonders. Man's own energy, independent of assistance from above, man "in the glory of his excellence," has produced a culture, refinement and happiness never known in the history of mankind. It is true there is a present lack of proportion between individual possessors: some have evidently more than they need, while others have not enough of what they need; the one has plenty of food and no digestion, the other a good digestion but no food. A little enlightenment on the true philosophy of ownership will soon make it feasible to revise the charts of realities and give each man an equal share of the goods of this world.

Such is the proud and senseless boast of many American demagogues. For what is the actual condition of things in which we are living? Whither does modern progress lead us? The pyramids of Egypt are everlasting monuments of art and skilful labor, but the grounds around them are strewn with the bodies of countless men and women who worked themselves to death in constructing them. Are our modern achievements not the result of human victims? Look at the machines, the soulless antagonists of the workingmen; hear them whirring and clicking, humming and shriek-

ing like a legion of devils, let loose from the abode of eternal woe. Hearts are bleeding to death under the cruel horrors of the sweatshop; minds are rebelling against the infamous injustice of employers, and are growing desperate under the yoke of trusts and capitalists. The filthy condition of so many homes in our large cities, human dwellings without air and sunshine, should make us loath to sing the praises of our great civilization.

How the beauties of nature are marred and blurred under the curse of industrial enterprise! Climb the wooded mountain that shelters the valley. Raise your eyes towards the azure sky above you and see the traces of divine magnificence. In the distance the river is flashing with silver and diamond. Perfumes from flowers and trees are wafted around you. This is God's own handiwork. Now retrace your steps to the city below. As you descend into the valley, you notice the same river, now poisoned and inky with chemicals. As you approach the work of man, the roar of a thousand engines deafens you. Not a tree or blade of grass near human habitations: all is smoke, noise and din. Furnaces are shooting forth immense flames of fire, making the sky hideous. At the shriek of whistles, unsightly buildings, more like prisons, are belching forth masses of unhealthy, wizened and shrivelled men and women, who pass through the sulphurous and smoke-smothered streets, paved with cinders and dust, into the dark alleys, and into still more cheerless, crowded and ill-ventilated tenements, to gulp down a badly cooked dinner, and then throw themselves on a hard pallet, or spend the evening in a saloon, in wicked company, to begin a wretched

morning in the same dreary way, until consumption, pneumonia or typhoid fever frees them from a bondage worse than death.

Is this a true picture drawn from actualities? The world, without Jesus Christ, is dark and dismal. Life, without the grace of the Redeemer, is full of bitterness and despair. History shows us the condition of man before the Son of God took pity on us and appeared in human form to save us; God alone could rescue man from a hopeless condition. The farther society departs from the teachings of the Gospel, the deeper and more unbearable become the social miseries; the nearer mankind approaches the doctrine and example of Christ, the happier and more contented it will grow; for He is the very source of moral and spiritual life and light. We should not blame the government over us, nor the age and country in which we are living, for the social inequalities and the increasing wretchedness about us: our government, though far from being perfect, is the best in the world; our age is full of promise and noble aspirations; our country is rich and rare in natural resources. But we need another spirit than the spirit of mere materialism to guide and shape our destinies; we need the Spirit Whom Christ promised to His own. Every true American should daily pray on bended knees for the coming of the Spirit: "Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth." A recreation of society, a renovation of men's hearts and minds—such is the crying need of the hour; or, to use the motto of the present Pope, "to re-establish all things in Christ." A return to the Gospel means a complete moral change of society; it also means a return to peace and con-

tentment. How soon all would change with this moral and intellectual renewal! Men would easily grow reconciled with the industrial and agricultural system in the twentieth century. The wretched mill-town would blossom into a beehive of happy homes. The parish church would be the centre of moral goodness, and the beacon-light of truth in the midst of error; there the weary and careworn would find solace and strength when sorely needed; there all would be taught how to sanctify labor and be satisfied with their place in life. The parish school would train children not merely for this transitory life, but for a blessed eternity; they would be taught that the aim of human life must not be how to become rich, but how to become better. Where the spirit of Christianity is a vivifying principle of life, there people are well-clad, well-housed, well-fed and well-educated. Vain and unprofitable is a longing for past ages, with their domestic and social advantages; for the past will not return, and God is still with us in the present. Moreover, there is a deal of sentimental talk and writing on the domestic system of industry in former days: the weaver was merrily working in his own cottage, with his children playing about him; the happy cobbler seated on his stool as on a throne, and the tailor on his own table as on a speaker's chair in Congress, both singing and whistling to canary birds, or regaling the neighbors with tales of travel or war, while the village blacksmith amused children with the sparks his brawny arms sent darting from the anvil. Such a description soothes poetic souls, and may create vague desires for an outgrown and outworn system. We are now in the age of steam and electricity, of machines and factories,

and we thank God for it. The social and moral influences of our factory system are far-reaching in their beneficence. If the mill congregates evil-doers, it also gathers the virtuous, the pure and generous-hearted, who by word and deed banish vice and convert the wayward. The story of a poor German girl, related to me by herself, who was changed from her frivolous, vain and extravagant ways and became a sensible, industrious and religious woman by contact with a lot of good and exemplary Irish girls in a cotton-mill, is the story of many. If employers are anxious for the physical and moral welfare of their operatives, factories, instead of becoming places of contamination and corruption, will be schools of refinement and civilization.

Let us not waste time with silly lamentations about the incurable condition of the present social order or with despair for the future: "For God created all things that they might be, and He made the nations of the earth for health" (Wisdom i. 14).

FALL RIVER, MASS., January, 1905.

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SOCIALISM AND CHRISTIANITY.

CHAPTER I.¹

CHARACTER AND AIMS OF SOCIALISM.

AMONG the popular heresies with which the Church found herself confronted at the threshold of the present century was Socialism, a creed which, whilst it pretended to advocate the common good of society, was in truth popularizing principles destructive of justice and all permanent prosperity. For Socialism, as understood by the demagogues who seek to indoctrinate the masses by the plausible promises of improved economical conditions which the system holds out, is essentially a philosophy of destruction, and must, if carried to its legitimate conclusion, end in the annihilation of all legitimate institutions of authority and order.

It is true there are among those who defend the aims of Socialism many men actuated by a deep and honest interest in the welfare of our workingmen. They believe that the present conditions of the poor and labor-

¹ Several chapters in this volume have already appeared in the *American Ecclesiastical Review*. With the kind permission of the eminent editor, and with important corrections and additions, they are reprinted.

ing classes might be greatly improved by the socialistic agitation among us; yet these men are not alive to the dangers that lurk below the surface of methods which, whilst they seemingly further the temporal welfare of the workingman, teach him to disregard the rights of property, the liberty of action and the respect due to all rightly constituted authority. On the other hand, it must not be forgotten that, in so far as the claims of the poor and laboring classes of society are justified by the natural and positive laws which govern society under Christian principles, there exists a school of advocates of people's rights who may properly be called the teachers of Christian Socialism, in every sense legitimate and conducive to the popular good. But this kind of Socialism is a very different thing from the one to which I wish to direct attention here. It simply means opposition to the extreme individualism which, monopolizing all the resources of wealth and power, oppresses the masses, and brings about a condition of servitude such as obtained under pagan rule in past ages. This class of Christian Socialists, of which we find eminent representatives among the hierarchy of Catholic countries, has as little in common with the political demagogues who claim the name and aims of beneficent Socialism, as a bishop who wears the apron (*gremiale*) of his episcopal office at solemn functions of the Church has in common with a grand master of Freemasons who wears the apron at the initiations of his lodge.

Socialism in its popular sense is not a Christian feeling for the poor; it is the mortal enemy of Christian charity. Socialism is not an agitation for the betterment of the poor; it is a revolutionary system directly

calculated to turn the world upside down and throw mankind back into a state of barbarism. Socialism is not a mere tendency to enlarge the functions of the State. Socialism, as defined by Dr. Rae, is "a system that outsteps the right proportion of equity and kindness, and sets up for the masses claims that are devoid of proportion and measure of any kind, and whose injustice and peril often arise from that very circumstance." Socialism is the ownership of all capital or means of production, the absorption of all private association into the State.

After a careful perusal of the writings of Rodbertus, Karl Marx, Ferdinand Lassalle, Ricardo, Bebel and Liebknecht, one feels inclined to consider it sheer waste of time to enter into their idle dreams; for Socialism, even in its rational and scientific form, is visionary and impracticable. Nevertheless its principles are rank with the killing odor of infidelity and hatred of Christianity. Socialism is the battle-cry of the hour, and Socialists are armed for battle. We hear the rumbling thunder in the distance; we can see flashes of lightning in distant lands striking terror into the inhabitants of prosperous cities, and causing human blood to flow in streams; we read of the desecration of holy places and the profanation of sacred rites. And here in the United States of America, where we have been comparatively free from the destructive work of Socialists, and where the agitation is said to be chiefly confined to German immigrants, even here, in this land of liberty and plenty, the subtle poison of Socialism is permeating the minds of those who abhor its tenets. Many, without suspecting it, adopt and defend its principles, and those who oppose

them are denounced as narrow-minded and as belonging to a past age. Our people are constantly imbibing the pernicious doctrine from newspapers, books and magazines. Public speakers proclaim its false premises in their political harangues, and often unintentionally become the preachers and propagators of a deadly heresy against the Church and the legitimate civil government.

Probably many persons who look with equanimity upon the socialistic movement, as if it represented merely a faction of extravagant malcontents, are not aware that as a national community we have adopted in practice several principles of Socialism. "While men were asleep, the enemy came and sowed the cockle, and went away." Here are some of the clauses of the socialistic programme: "Secularization of the schools. Instructions, use of all the means of instruction (books, etc.), free of charge in all elementary schools, and in the high schools for talented pupils of both sexes."—"Abolition of all laws which subordinate woman to man in public and private life."—"Religion is a private concern; the use of public funds for ecclesiastical and religious purposes to be abolished."—"Church property to be subject to taxation."

If we examine closely the principles of our national system of education, we shall recognize that it is based on socialistic teaching; with it and through it Socialism has a footing in the land. Cardinal Manning, in 1891, wrote about the American Public School system as follows: "This State education has been denounced as infidel, immoral and godless; but though it is the worst form of Socialism, nobody says or sees it." It is high time to wake from optimistic dreams beguiling

us that the world is growing better because the people are more enlightened; of the arrival of universal peace and prosperity, etc. "If people are not willing to be awakened to the truth of this movement, they shall awake upon a day to find that their sons and daughters have been led into an intellectual captivity such as has not been since the beginning of the world." ¹

Is it really true that Socialism in its worst sense has but little foothold here in America? Are our conditions really such as to exclude the possibility of Socialism becoming a power in the land? John Graham Brooks, a man eminently qualified to give a correct answer to these questions, because personally identified with the social movement in this country, and examining witness of all the important strikes which have occurred in the United States during the last eighteen years, writes: "We have pleased ourselves by repeating, parrot-like, that such Socialism as we have in the United States is wholly of foreign origin. A few years ago this explanation accounted fairly well for the facts. No close observer can any longer consider it an explanation. The conditions out of which Socialism grows are working with increasing power in our midst, and they do not conveniently select those only who speak broken English, or were bred among the tyrannies of the old world." And President Hadley of Yale University pertinently remarks: "Even if we regard the socialistic views as erroneous and demoralizing, the fact remains that they are held, to a greater or less extent, by a large number of people—perhaps a majority of the voters of the United States."

¹ Fr. Wm. Poland, S.J.

If there has been in our time a man on earth who could take in at a single glance the situation of the various nations of the world, and judge of the tendencies of the age, good or evil, who could read the signs of the time and give a correct interpretation of them—it was he who has just been removed from the scene which enabled him to judge of the threatening evils, the ever-glorious Leo XIII., the visible head of Christ's Church, placed on the watch-tower of Israel to give the sound of alarm when danger is nigh and the enemy approaching. Does any one doubt the words that his eyes "are not closed to the spirit of the times," when he bids the right-minded everywhere lift up their voices against Socialism? Looking into the condition of mankind he warned the world at the beginning of the twentieth century: "Socialism cunningly works its way into the heart of the community; in the darkness of secret assemblies and openly in the light of day, by speeches and by writings, it excites the people to sedition; the restraints of religion are thrown aside, duties are neglected and only rights upheld; daily, larger and larger crowds of the poor are solicited, whose narrow circumstances make them more open to deception and more easily hurried into error. Civil society, no less than religion, is imperilled; it is the sacred duty of every right-minded man to be up in defence of both the one and the other."¹

In his Encyclical Letters, Pope Leo XIII. has given us, as he declared himself on December 23d of the year 1900, an authoritative guidance for the social ques-

¹ January, 1901.

tions of the age. It was his dying request that the struggle against Socialism should be carried on courageously by bishops and priests according to the principles and methods he had laid down in his immortal documents. Even in his last Pontifical Brief to the Bishops of Italy¹ he urged the study of all the social problems in ecclesiastical seminaries: "We desire that the candidates for the priesthood before ending their studies should be suitably instructed in the Pontifical documents relating to the social question and the Christian democracy—abstaining, however, as we have already said, from taking any part whatever in the external movement."

Leo emphatically denied that the social question was merely an economic question; he always insisted that it should be treated first of all as a moral and religious movement, and bade the nations look to the Catholic Church, which alone could apply the remedies to the increasing ills: "for she alone knows how to solve the difficult social problems that are agitating the world."

Early in 1864 the learned and sainted Bishop von Ketteler published his famous pamphlet on "The Labor Question and Christianity,"² in which he unfolded the causes of existing evils among the laboring classes and pointed to the cure which the Church offers. This great champion of the Church in Germany, to whose imperishable labors I expect to refer more in detail in a subsequent chapter, may be called the "John the Baptist" of Leo XIII., his forerunner in the labor question, preparing the way for the immor-

¹ December, 1902. ² *Die Arbeiterfrage und das Christenthum.*

tal Encyclical Letter *Rerum Novarum*. Bishop von Ketteler, mighty with pen and powerful with speech, made Catholic Germany what it is to-day, a solid fortress against the destructive invasion of Socialism. He influenced the German bishops at their annual conferences at Fulda, so that in 1869 they effectively took up the matter and discussed the subject of the relations of the Catholic Church to the labor question and recommended the clergy to make themselves thoroughly acquainted with the social problems, to study economics, to interest themselves in the condition of the working class at home and abroad, to establish institutions and found associations for the spiritual and temporal amelioration of the workingman. The seed sown by the learned and courageous bishop has since sprung up and borne abundant fruit. In no other country are the clergy better equipped to deal with the social question and to combat the evil of Socialism than in Germany. The large number of excellent books published on the subject testify to the ability and energy with which German priests are handling "the question of the hour."

It is not my purpose to enter into the various and intricate topics of political economy, of capital and labor, or its theories of wages and production, of monopolies and stock companies. I shall strive to confine myself to the moral aspect of the socialistic movement, whose doctrines are certainly, when viewed in the light of unbiassed judgment, both irreligious and immoral.¹

¹ David Goldstein, of Boston, Mass., who had been an ardent Socialist for several years, and who is thoroughly conversant with socialistic literature, has recently published a very instructive

All these defenders of Socialism, from Plato to Liebknecht, give to the State unlimited right of disposal of every individual. This pagan idea of the State denies to man all personal rights and makes him merely a part of a vast engine, the State, a cogwheel in the big machine. We Christian Catholics and free Americans most emphatically protest against such slavery; we believe that the State exists for us, and not that we exist for the State. Christianity has freed us from the idolatry of the State, and we shall cling to our individual liberty with every fibre of our being.

It has been well said: "The decalogue of Socialism is the supposed rights of men; its god is the socialistic State; its last end is earthly enjoyment for all; the object of its worship is production."¹

Socialism takes an entirely false view of human life; it looks only to the physical well-being and comfort of man; it considers him a mere animal, with pleasure as his chief good. Bebel, quoting Heine, leaves "heaven to the angels and sparrows;" he bids his followers to seek heaven on earth by gratifying every animal passion. The rights of God are ignored; in fact, the very existence of God is called in question: "Socialism is not logical unless it denies the existence of God."² The "Appeal to Reason" says: "Religious dogma is the survival of the childhood of the race." Christ is blasphemously placed on the same level with

book entitled "Socialism: The Nation of Fatherless Children," (the Union News League, Boston). The work is a collection of proofs that Socialism is theoretically and practically atheistic, immoral and revolutionary. As all the arguments are drawn from socialist sources, they will never be refuted unless Socialism disowns itself.

¹ Cathrein.

² *N. Y. Volkszeitung*.

Karl Marx. Henry George, who knew the history of contemporary Socialism, says:¹ "Modern Socialism is without religion and its tendency is atheistic." And Bebel, the greatest living authority on Socialism, confesses: "Christianity and Socialism stand towards each other as fire and water."

The Seventh Commandment, "Thou shalt not steal," is a dead letter with socialistic leaders. They advocate the confiscation of the property of the capitalists, a wholesale robbery. All the means of production, machinery and productive capital are to be in the hands of the new State. A man could not own a cow, because it produces milk and calves; nor a sprinkler, because it cools. A woman could not own or work a sewing-machine, because it produces stitches; nor a broom, which produces cleanliness (not needed in the new State).

The socialistic theory about parental rights, the family and especially the position of woman, is deeply immoral. Bebel, in his notorious book, *Die Frau* (The Woman), revels in lecherous midsummer-night's dreams and delivers woman to the curse of her own evil impulses. The realization of his hellish ideas would reduce woman to the condition of brutal slavery and infamous degradation in which she lived before Christianity delivered her from the tyranny of man, making her his loving companion and the chaste queen of the happy Christian home.

Socialistic leaders keep on telling us: "Socialism is not atheistic; it is not hostile to Christianity; it does not concern itself with religion, but distinctly declares

¹ "The Science of Political Economy," p. 198.

it to be a private matter, and leaves the whole question of religion with the individual." "Instead of Socialism," writes Carl D. Thompson, "being hostile to religious truth, it may turn out to be the only true conservator of religion. It will at least reserve personal economic freedom to each individual, and an emancipation from narrowness, dogmatism and cant, upon which alone any true religion can rest." What a wonderful discovery! The study of logic is evidently dropped from the socialistic school programme. Through all this jungle of phrases and subterfuges we see clearly that Socialists have done with the Christian religion; the skeleton of atheism is leering at us everywhere. What they consider religion is the denial of all religion.

The socialistic agitation in Germany began with a flat denial of God. In 1871 Schall said: "We open war against God, because He is the greatest evil in the world." In 1875 Liebknecht wrote: "It is our duty as Socialists to root out the faith in God with all our might, nor is any one worthy the name who does not consecrate himself to the spread of atheism." Engels impudently remarked: "We have simply done with God."¹ But the shrewd leaders of Socialism soon learned that the generality of the laboring classes did not share their irreligious views, and that the masses were still deeply religious. So they began to pipe a softer tune; they openly declared that religion should be left to the private judgment of the individual. At the Congress in Halle (1891) a member wisely remarked: "We get on best when we leave this subject

¹ *Mit Gott sind wir einfach fertig.*

of religion alone." Since then, they are more guarded in their treatment of the religious element of Socialism, and shrink from a public declaration on the subject for fear of antagonizing the multitude; for the leaders have found more faith in Israel than they expected. But leading Catholics, who are observing the progress of the movement, maintain that it continues to exercise its influence among the people in favor of atheism and materialism.

Is Socialism among us in the United States less irreligious in its tendencies? Its recognized organ, "The Appeal to Reason," gives us, week after week, the clear wine of its doctrine. It tells the unvarnished tale of open infidelity. I may be permitted to make a few extracts from an article entitled "Socialism," in its issue of June 27, 1903, to show clearly whether or not Carl D. Thompson is right when he says that Socialism is not atheistic: "Socialism is the Alpha and Omega of all that pertains to life, that is substantial. . . . All the natural cravings of the human heart will be supplied through the law of Socialism. . . . The goddess of Socialism will forever lead men, but never rule. . . . The churches of this country require over \$300,000,000 per year to put man into a heaven, and yet few there be that enter therein. . . . Modern man must let the gods take care of themselves. As Socialism will know no creed, dogma nor politics, neither will it know race nor color." Rudolph Grossmann, editor of a German socialistic paper in Chicago called the *Fackel*, lately addressed a letter to the Rev. Dr. Heiter, of Buffalo, in which he openly declared that his journalistic aims consisted in combating religions. Dr. Avefling, the "free hus-

band" of Karl Marx's daughter, writes in "To-day," a socialistic magazine: "Little can be done until men and women face the two curses of our country and time, the curses of Capitalism and Christianity. . . . So absolutely does the happiness of the future depend on the downfall of Christianity that we re-echo with a modification the cry of Voltaire, *Ecrasons l'injûme.*"

Even in pagan times irreligion and atheism were considered as dreadful crimes against the Divinity. If men had then uttered the blasphemies of our modern Socialists, they would have been condemned by pagan law to suffer the penalty of death. The real Socialists have done with God and His eternal laws. They say He is no God for them, as He does not care for the poor; He is the God of the rich. Real Socialism means rebellion against God and society. You may see from these remarks that the Catholic Church, the mouthpiece of God, the spouse of Christ, is and must be the natural enemy of Socialism. She does not contend against any particular form of government. She teaches that God has given the charge of the human race into the hands of two distinct powers, the ecclesiastical and the civil; the one, the Church, is appointed for the spiritual concerns of men, while the civil government is established for the temporal affairs. Both powers are supreme in their sphere; both have their limits set by the object and nature of their existence; both powers are ordained by God; both represent the authority of God; for "There is no power but from God" (Rom. xiii. 1). It is holy and honorable to recognize the lawful authority, whether temporal or spiritual; it is sinful and disreputable to

despise legitimate authority: "He who resisteth the power, resisteth the ordinance of God; and they that resist, purchase to themselves damnation." To rise against the existing order of things is treason against God, who will avenge such a revolt.

The Catholic Church is a true, perfect and wholly independent society, possessing her own unchanging rights, which were conferred upon her by her divine Founder. These rights are for the welfare of the human race; they should never clash with those of the civil government, for both powers come from God. A conflict between both could only be conjured up by the wickedness of men. A perfect harmony between both will result in the greatest blessings, spiritual and temporal, for society. Separation of Church and State may be good and desirable under certain circumstances, but it is not good in itself; it cannot be maintained as a permanent ideal or principle; it is a makeshift, but not the state of things which God has ordained.

The Church, however, can thrive under any form of government. Give her but freedom of action to exercise her God-given mission for the life of nations, and she will prosper under President, King or Kaiser. Her children may be most devout to her, and be the most ardent republicans, the most progressive democrats, the most loyal monarchists.

Why, then, does she deprecate the form of government in the new State planned by the Socialists? Because the so-called government would be unbearable tyranny; it would be no government whatever, but anarchy, chaos and confusion. No government deserves the name unless it recognizes God as the supreme

Ruler of mankind, and makes His divine law the basis of its own legislation; unless it considers morality and religion as the foundation of civil society. The record of all the nations that have lived and prospered and decayed, testifies to the truth of this principle of the philosophy of history: "The want of religion is the source of every social evil." Wherever religion declines, liberty perishes, pauperism flourishes, passions brutalize, and a state of anarchy and hopeless barbarism inevitably follows.

In the present state of society there may be, and certainly are, many things that need correction or reforming; but destruction is not reformation. We do not construct by pulling down. Socialism, in its mildest form, is a scheme for the removal of one injustice by the infliction of another, and a greater one. Change of government does not mean change of society; a man does not change his character by changing his clothes. Change of society can be effected only by change of men, or, rather, of the minds and hearts of men.

By opposing Socialism the Church does not antagonize a popular movement of the workingman for the betterment of his social condition. She does not tell the mechanic, the tiller of the soil, the skilled and the unskilled laborer, to make the best of the present circumstances, to be satisfied with their lot, and to bear in silence and holy patience with the heartless exactions of capitalists, and to look to heaven alone, where good things are in store for them. No, we are not waiting for the good things until we get into heaven; we want some of them on the way to heaven. And heaven helps those on earth who help themselves. We are allowed and encouraged to seek heaven in this

world; for the kingdom of heaven begins here. Peace and happiness are not for the few, but are meant for all. We are not obliged to forego the joys of earth in order to get to heaven. All things are ours and we are Christ's. As a bishop of the Church I do advocate the diffusion of wealth rather than its concentration, the active business rather than the idle interest. What I claim for the workingman is not alms; for those that starve and pine from lack of the necessities of life are not beggars; they are honest men, willing to work. We demand for them justice in distribution, the right to live, sufficient wages for themselves and families to be properly fed, clothed and sheltered, and to have leisure for their religious and social duties. There is an abundance for all in the world. But some grasp and retain from the masses more than they heed or can use with profit to themselves; they live in luxury and extravagance, forgetting that their superfluous wealth is the patrimony of the poor. And nothing that man can devise will ever hold the greedy back from grinding the poor, from the desire to crush and dominate. This religion alone can do; she has done it in the past; she will do it in the future. No counterfeit religion will avail in the struggle against unjust wealth and unbridled ambition. The religion of the Crucified, as taught by the Catholic Church, will accomplish it; it will be her task in the present century. Not a change in form of government is needed to cure the social ills, but a change of men in Christ Jesus. The Church alone can settle the social question by convincing men that all are the children of God and the brothers of Christ; that God will avenge every injustice; that riches gathered at the cost

of human misery are accursed; whilst at the same time she teaches those who suffer from want that He who was infinitely rich became poor of His own will, to make us rich with the blessings of faith and hope.

Indeed, many thoughtful men outside the Catholic Church have come to the conviction that nothing can prevent the spread of Socialism or save society from destruction except the Church of Rome. Socialists themselves realize that their long and bitter struggle will be against the Church of Peter. The converted Socialist, David Goldstein, speaks from experience when he writes:

"It is my personal conviction, which I may say I have arrived at without association or affiliation with the institution—that upon the religious aspects of this great issue the fight now centres around the Catholic Church—which is the first and only Church that has boldly taken up the gauntlet thrown down with scorn and defiance by Socialism. This Church is not only international, or rather universal, and so equipped to meet the power of the international enemy, but it is erected upon a basis—upon religious science—which gives it the strength to cope with the aggressions of the approaching foe. There are, I am aware, many persons who would rather see hell reign than that the Catholic Church should be the victor in so great, so masterful a struggle; for such I have but sympathy, for they but veil themselves in darkness. They may be assured if this institution fall in the fight (if that were possible), all religions, sects and cults would collapse in its ruins." (Socialism, p. x.)

CHAPTER II.

THE HISTORY OF SOCIALISM. ITS SPREAD IN THE UNITED STATES.

SOCIALISM is not the product of modern times: it is merely the revival of an old error. It is of pagan origin, often repudiated by the wisest and best men of the world; it is a sophism condemned by human and divine law.

§ I. *General History.*

A brief *history* of Socialism will help us to a better understanding of its principles and tendencies.

Four hundred years before Christ, the Greek philosopher Plato wrote a book, entitled "The Republic," in which he describes as the ideal form of government the communitive or socialistic State. His gifted disciple, Aristotle, carefully examined these theories, which were considered by Plato's contemporaries as an idle dream; he clearly showed them to be unsound in principle and injurious in their application. In subsequent ages the communitive speculations were occasionally revived. In the sixteenth century they were revived in a political work of fiction, "Utopia," written by blessed Thomas More, Lord Chancellor of England. Modern Socialism, which has for its object the final removal of all inequalities between rich and

poor, first appeared in Europe at the French Revolution in 1789. It has been growing ever since, spreading its deadly virus throughout the Continent. The infidel philosophers of France, especially J. J. Rousseau, proclaimed to the world that need was the only foundation for property. "He who needed a thing had a right to it, and he who had more than he needed was a thief." *Count de St. Simon* († 1824) gave Socialism its present shape by teaching that "labor alone is the foundation and source of all value." *Charles Fourier* († 1837) explained human will to be nothing else than the laws of universal attraction; man's will or instinct should be gratified by the social organization, so that he could do what he liked! *Louis Blanc* († 1882) claimed that the State should be the chief producer and make private production impossible. *Rodbertus* († 1875), the father of "scientific" Socialism, considered capital to be robbery, and all goods he looked upon as the product of labor. *Karl Marx* († 1883) proposed to turn all land over to the State, which should undertake to pay every one the full worth of his work. *Ferdinand Lassalle* († 1864), "the labor king," proclaimed the "iron law of wages." Wages should be equivalent to the amount necessary for the support of life and propagation.

§ 2. *Socialism in the United States.*

Is it not strange that the United States, the Eldorado of the oppressed and persecuted, the land of free and equal men, should offer any facility or cause for the growth of Socialism? Periodic stagnation of business and frequent industrial depressions contributed to the spread of the socialistic sentiment. The im-

mense combinations of capital at the present day, the gigantic trusts, seem to accentuate the class struggle and even class hatred, while they have occasioned the disappearance of so many of the powerful and essential middle class. In our principal cities we find splendid mansions for citizens, palatial buildings for city and State officials, gorgeous libraries for all, splendid avenues and parks for the wealthy and the indigent, while by the side of this display of luxury we have the squalid tenement-houses, the dark alleys and the slums to mark the contrast between rich and poor. Capital controls, to a large extent, State and city government, the press and the public school. The American votaries of Socialism claim, and not without an amount of truth, "the economic interests of the capitalist class dominate our entire social system; the lives of the working class are recklessly sacrificed for profit, wars are fomented between nations, indiscriminate slaughter is encouraged, and the destruction of whole races is sanctioned in order that the capitalists may extend their commercial dominion abroad and enhance their supremacy."¹

The first organizations of Socialism in America date back to the year 1868; its members were chiefly immigrants from Germany, some of them men of great energy and intelligence. The movement soon obtained adepts among other nationalities. The warm reception which Socialists gave to the Fenian leader O'Donovan Rossa won for the Socialists the sym-

¹ "History of Socialism in the United States," by Morris Hillquit, New York, 1903, p. 349. We are indebted to Mr. Hillquit for his lucid and patient work, from which we gain a clear view of the efforts of American Socialism.

pathies of Irish patriots. The fall of the Paris Commune in 1871 drove numerous radical Frenchmen to the shores of America and into the camp of Socialists.

F. A. Sorge, a man of tact and ability, a veteran of the German revolution of 1848, a personal friend and co-worker of Marx and Engels, was the leading spirit of the early social movement in this country. In 1874, the Socialist Labor Party was established, whose aim was to bring the socialist movement in closer touch with American institutions and customs or to "Americanize" it. Trade-unions in which Socialists recognized natural allies sprang now into existence all over the United States. Socialists made every effort to reach them and utilize them for the conquest of the political machinery. But trade-unions, so far, have looked upon Socialism as a dangerous parasite that would gnaw the very vitals of labor associations, and fortunately have turned their back on Socialism.¹ This struggle of Unionism against Socialism finds a parallel in the struggle of Socialism against Anarchism. Both Socialism and Anarchism are dissatisfied with the present condition and organization of society, but Socialism seeks the supremacy of the collective social body over the individual, while Anarchism advocates the complete emancipation of the individual from society and the violent destruction of the present social order. Anarchism threatened, for a time, to fasten itself permanently on the Socialist movement and to discredit the latter in the eyes of the American workingmen, but the Socialist party finally succeeded in disentangling itself from the fatal meshes of the "dynamiters."

¹ Gompers, at the last National Meeting of the American Federation of Labor, in Boston, November, 1903.

The early history of Socialism in the United States, with its triumphs and reverses, is full of pathos and interest. "For almost a full generation," Hillquit remarks, "they plodded away at their self-imposed task in the face of adversities which have no parallel in the history of the Socialist movement in any other country. Their internal strifes were but the natural echo of their great struggles with hostile surroundings, and may easily be pardoned; and their courage, perseverance and devotion to the cause cannot fail to arouse our enthusiasm."

To-day Socialism in the United States is represented by the Socialist Labor Party and the Socialist Party pure and simple. Reports of the present membership of either party vary. The Socialist Party is making rapid strides, while the Socialist Labor Party seems to be losing ground steadily. Their success or failure at state or national elections can hardly serve as a criterion of their strength or weakness. The strongest proof of the spread of Socialism in America—I do not say the spread of the political Socialist party—is the development and use of the Socialist press. Here are a few facts for those who make light of the movement.

The Socialists in the United States have *four* monthly magazines ("The International Socialist Review," "Wilshire's Magazine," "The Comrade" and "The Southern Socialist"); *twenty* weeklies in English, of which the "Appeal to Reason" alone claims a circulation of over 250,000; three dailies and seven weeklies in German; one Socialist newspaper in each of the following tongues: in French, Polish, Bohemian, Italian, Swedish, Hungarian and Hebrew.

Outside these strictly Socialist publications, there is a large number of trade-union journals, papers and magazines which are in open sympathy with the Socialist movement, and zealously propagate its destructive doctrine. Here lies the great danger which, if not counteracted, will soon infect the masses of the working people in America; for these publications are saturated with the poison of irreligion and rebellion against the divine law.

Morris Hillquit closes the last chapter of his interesting "History" with these significant words: "The Socialist movement in the United States has grown immensely in extent and influence during the last few years. It has penetrated into the broad masses of the American workingmen, it is gaining adherents among other classes of the population, and rapidly invading all parts of the country. And still the movement has apparently by no means reached the full measure of its development. New gains in members and supporters, new acquisitions in the press and new victories at the polls are being reported steadily, and if all indications do not deceive, Socialism will be a potent factor in this country within a very few years."

It is the boast of American Socialists that conditions in this country are most favorable to Socialism, and that there is nothing to prevent its final victory. "Is there nothing in your way?" I asked a Socialist leader a short time ago. "Yes, sir," he answered slowly, "there is one thing in our way, and that one obstacle is the Catholic Church." Yes, the Catholic Church will save America from the devastations of radical Socialism.

CHAPTER III.

THE SOCIAL PROBLEM: EVIL AND ITS REMEDY.

MAN, born of woman, enters this world in a penitent posture, with his arms crossed on his breast. The first breath of air that fans him causes pain; he opens his eyes and the first rays of light draw tears from them. His life begins with a sob; it ends with a sigh. Pain and sorrow surround him like a circle. Wherever he turns, he meets with antagonism. By the sweat of his brow he must wrest from the cruel earth that which is necessary to sustain his life and prolong his agony, until, faint from effort, and exhausted by labor and broken by sorrow, he sinks into dust and oblivion. How well the German poet Richter puts it: "Man has but two and a half minutes on earth: one to smile, one to sigh and only half a minute to love; for he dies during the third minute." And as the life of each man is a series of sufferings that reaches from the cradle to the grave, so the entire race of men is plunged into a sea of physical ills and moral tortures. The sight of human misery fills the heart with woe and lamentation, whilst it puzzles the mind with its universal prevalence. Multitudes of men, deceived by the shameless lies of sophists, or bleeding to death under the lash of tyrants, or staggering under the intolerable yoke of moneyed despots, or insane from the indul-

gence of bestial passions and abandoned to wild instincts, are constantly falling into an abyss of spiritual and bodily degradation, so that we feel tempted to stop and ask ourselves: Is there anything more vile and wretched than the human race? Did God create man simply to vent His wrath on him and to mock him in his helpless misery?

And is this merely the record of ages of barbarism? Have we, after centuries of progress and civilization, arrived at the golden century in which sorrow and affliction are but empty names? Are we not surrounded by all the comforts and luxuries of life? Has not the inventive genius of man banished poverty and disease from the earth by the most wonderful achievements? Steam and electricity have been compelled to warm and light our homes, cities and towns, to carry us with speed over land and sea, to write and repeat our words from one hemisphere to another, and to move machines to spin and weave and forge for us. Now, at last, the era of universal peace and contentment has dawned upon the nations, and happiness has entered into every human dwelling. Alas! the reality gives us a different account. The present world is full of discontent; never was there so much fault-finding in it as now. People are complaining of political, domestic and social evils without end. The columns of our daily papers are filled with the records of murders, suicides, railroad disasters, incendiarism, robberies, thefts, briberies, bankruptcies, impurities, conjugal infidelities, desertions, divorces, drunkenness, gambling, embezzlements in civil and military service. Enormous fortunes are being amassed by a few, while many are in want of the bare necessities of life, and in

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many places covetous and grasping men "have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself " (Leo XIII.).

The momentous gravity of the present state of things fills wise men with dismay; churchmen and statesmen look into the gloomy future with painful apprehension. All sorts of schemes are devised to avert the threatening calamities of social revolutions. The causes of this wide-spread wretchedness are investigated, and efficacious remedies are proposed at popular meetings, in legislatures and through the press. The Socialists claim to have traced the cause of all social evil to the existing inequality of wealth. The earth, they say, belongs to all, and not to a part of the people. All private property should be confiscated and become the common property of all, under the administration of the State or municipal bodies. Then every citizen would get his share of enjoyment. The State should be the organized will of the people, and the people are the laboring class. In this new State, power and property should rest on labor as a basis, and no citizen should enjoy without labor, or labor without enjoyment. For labor is the sole cause of wealth. To induce men to appreciate the blessings of the Socialist State and thus to work together in brotherly love and unselfishness for the common good, they propose an infallible remedy—compulsory education of both sexes; for that education makes man better and happier is a fundamental article of the Socialist creed.

Pope Leo XIII. has given the clearest and most succinct refutation of the Socialist theory in his Encyclical Letter "On the Condition of the Working Classes." To

us, the children of Holy Church, the Pope speaks as the appointed teacher of truth, and we listen to his voice as to the voice of Christ. No matter what may have been the various opinions of learned men in the Church regarding the right of individual ownership or the right of private property, the question is now settled for all time. Peter has spoken through Leo, and his words shall not fail.

The substitution of communism for private ownership would not benefit the working classes, nor would it be just. It would be against the laws of nature and completely disturb the social order. A workingman hires out to another his strength or his industry to obtain recompense, and that recompense is his own property. If he saves money by frugal living and invests his money in land, the land is his wages in another form. According to the Socialist theory, that man has no right to his earnings, and no liberty of disposing of them, and consequently no hope or possibility of bettering his condition in life.

Moreover, man is not like the irrational animal that merely and instinctively seeks the gratification of present wants. Man has a mind which enables him to look forward, and to provide not only for present but for future wants. And nature has to supply man's future needs; the means of supply are found in the never-failing fruitfulness of mother earth. Man not only possesses the fruits of the earth, but the earth itself. And to say that God has given the earth to the use and enjoyment of the universal human race is not to deny that there can be private property. God did not assign parts of the earth to individuals; He granted the earth to mankind in general, and left "the

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limits of private possessions to be fixed by man's own industry and by the laws of individual peoples." Moreover, the earth, though divided among private owners, ceases not thereby to minister to the needs of all; for there is no one who does not live on what the land brings forth. But man must lavish his skill and labor on the land before it produces; he must bring it under cultivation; he must leave the impress of his own personality upon it by watering it with the sweat of his brow. That portion of the earth, originally wild or barren, is now changed into fruitful soil through the toil of man; to rob him of it, would be to steal the labor of his hand. No wonder that the Supreme Lawgiver and Ruler of the universe is opposed to Socialist teaching. Socialists justly consider Him their eternal enemy. He decreed for all men and for all times: "Thou shalt not covet thy neighbor's wife, nor his house, nor his field . . . nor anything which is his."

Socialism, instead of remedying actual evils and banishing poverty from the world, would throw mankind into a state of utter degradation and slavery. No wonder the head of Christ's Church calls Socialism "a plague" and an "accursed brood."

We must look elsewhere for a satisfactory solution of the great social problem. It is not worthy of thinking men merely to examine its surface; we must go down to the very bottom and find the root of the evil. The most learned men of ancient history have studied the question, and have often guessed at the answer. Modern pagans, though highly gifted with intellectual powers, have gone further from the answer than the philosophers of ancient Greece and Rome. And yet the solution of the difficulty is given in the

oldest and most faithful historical record in the world, which, in our days, is within easy reach, and is found in the home of every truly Christian family—the Bible, the holy Book of God. Praised and blessed be God for telling us by His written word how poverty and all kinds of suffering came into this world! On bended knees we read the story of God's love manifesting itself in creating the universe and in making man according to His own divine likeness. From the soft moist earth He fashioned the human body, and He breathed into that form of clay the breath of life: behold the first man issuing from the hands of God! He caused a deep sleep to fall upon Adam when He took one of his ribs, filling up its place with flesh, and He built that rib into a woman. Behold Adam and Eve, our first parents, in the fresh, immaculate beauty of creation! Their bodies are exquisitely moulded, in perfect vigor of health, without a trace of infirmity, incapable of suffering. But their souls are more perfect still; their minds are adorned with every sort of knowledge, which now the most talented man could not acquire by a life's study; the judgment of their reason is incapable of any mistake; the desires of the will are pure and upright, and never incline to evil. All is perfect harmony; the body obeys the soul, and the soul obeys God. They are in a state of innocence and justice; their hearts are swimming in an ocean of delight. And God loves them with the tenderest love of a father; He converses with them familiarly and places the visible creation at their feet. Each morning awakens them to new delights; never did care or anxiety ruffle the peace of day or disturb their calm repose at night. The birds are cheerfully singing

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over them; the animals are playing about them; and from the green earth the flowers are wafting towards them sweetest smiles and perfumes. All creation is one melodious praise of God through man. The assurance of lasting happiness depended on a trial, on the proper use of God's greatest natural gift to man—liberty. They abused that most precious gift, and thereby brought untold misery upon themselves and upon all of us. But this is only one part of the account. The awful tragedy commenced in heaven and ended in paradise. Only men and angels are made to God's image and likeness; they, of all creatures, alone are intelligent and free; they alone could disturb the order of the universe by rebelling against the Creator.

The angels were bright and beautiful spirits, basking in the splendors of heaven and bathing in unspeakable bliss. One of them, the most beautiful of all, Lucifer, the Morning Star, in an evil moment turned his eyes away from God—O crime!—and fixed them on himself and consented to self-adoration. His evil example was followed by others, and hell was created at that instant, for heaven was no longer a place for those who had rebelled against infinite holiness and justice. There is the very first sin, and the root of all sins.

“When the fallen angel, now without beauty and without light, saw the man and the woman in paradise, sparkling and beautiful with the splendors of grace, feeling in himself a deep sadness at another's goods, he formed the design of dragging them into his condemnation, now that it was not in his power to become equal with them in their glory.”¹ He entered the

¹ Donoso Cortes.

gates of paradise under the form of a serpent, the symbol of craft and deceit. The woman listened to the voice of the fallen angel; she became dizzy and proud and vain; she began to turn away from God by turning to "the tree of infernal illusions and divine threats," and her mind lost its brightness and her will its strength. The first sin was committed on earth; sin that veiled the countenance of God and threw man into a nameless abyss of moral and physical ruin. The spirit of man was degraded by pride, and his flesh by concupiscence. And as physical things exist as manifestations of spiritual things, the visible creation turned against man as the enemy of his and their Creator. The earth began to bristle with thorns and weeds, the animals rose in rebellion against him, and all the elements turned in fury against the sinner. Thus is sin in its consequences, as the whole human race proclaims it to be, the cause of every moral and physical disorder in this world. When man ceased to serve God, he fell into the hands of a usurper; he became the slave of sin and of evil; when he ceased to be the servant of God, he ceased to be prince of the earth, and all rebelled against him.

Those who ignore the great historical fact, the commission of the first sin on earth, will never be able to explain the cause and nature of suffering in the world. Some, therefore, turn in blasphemy and make God responsible for the prevalence of evil. Now, God is the Supreme and Absolute Good; whatever He does is good. All things created are relatively good; hell in itself is good as the place of divine justice. God cannot give or communicate evil to anything; for He does not possess it; on the other hand, God cannot

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give to anything the absolute good, for He alone must possess it.

The evil in the world comes from man, and exists in man only. However, evil exists merely as an accident, and not in a substantial manner. Evil has its origin in the abuse which man made of his greatest natural endowment, the gift of liberty.

Sin, the cause of physical and social evil in the world, then, is the only thing which God has not made. Sin is the denial of the Supreme Good, and therefore the supreme and only evil in the world.

The great Spanish statesman and philosopher, Donoso Cortes, gives a graphic description of the nature and consequence of sin:

"Sin covered heaven with mourning, hell with flames and the earth with weeds. It brought sickness and pestilence, famine and death on the world. It dug the grave of the most famous and populous cities. It presided at the destruction of Babylon of the magnificent gardens, of Ninive the exalted, of Persopolis, daughter of the Sun, of Memphis of the deep mysteries, of Sodom the impure, of Athens the comic, of Jerusalem the ungrateful, of Rome the great; because, though God willed all these things, He willed them only as a chastisement and reparation of sin. Sin squeezes out all the groans that come from human breasts, and all the tears that fall, drop by drop, from all the eyes of men; and what is even more, and what no understanding can conceive nor words express, it drew tears from the sacred eyes of the Son of God, the meek Lamb who mounted the cross, charged with the sins of the world. Neither the heavens nor the earth, nor men, saw Him

laugh; and men, and the earth and the heavens saw Him weep; and He wept because He had His eyes fixed on sin. He wept at the sepulchre of Lazarus, and in the death of His friend He only bewailed the death of the sinful soul. He felt sadness and was disturbed on entering the Garden, and it was the horror of sin that infused into Him that unusual disturbance, and that web of sadness. His brow sweated blood, and it was the spectre of sin that made that strange sweat flow from His brow. He was nailed to the cross, and it was sin nailed Him; it was sin drove Him into agony, and it was sin caused His death.”¹

Although God abhors sin with an infinite horror, yet He permitted it, so that He might make it serve as the occasion of a new manifestation of His justice and mercy. God draws order from disorder, and good from evil; He offers suffering as a penalty which, if willingly accepted, turns into a great blessing: it becomes a medicine and a cure. Pain has now the power of producing a radical change in man’s character: it can make the proud humble, the voluptuous chaste, the violent patient, the weak strong, the hard of heart merciful, the avaricious generous. Those who pass through the furnace of pain, come out of it purified from the corrosive poison of vice, and are recreated in the fire of the Holy Ghost. While pleasure and delights carry with them the germs of death and tend to enervate and corrupt man, pain has an expiating and sanctifying effect on human character.

¹ Essays on Catholicism, Liberalism and Socialism.

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To be free from pain and hard toil and poverty, in the present condition of man, should be to him a source of fear and trembling rather than a joy and a thing to be desired. To be rich and living in sensual pleasures means to be dwelling in a house of glass and in danger of being wrecked eternally. "Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven." "And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven."—Woe to you who are rich; for you have your consolation.

Since the fall of Adam, labor is compulsory, and the painful expiation of his disobedience. Those who dream of a state of things in which labor should become the free choice of man and his delight, ignore the great historical truth of Adam's sin and the punishment of the all-holy God who said: "Cursed be the earth in thy work; in thy labor thou shalt eat of it all the days of thy life." In like manner, the other pains and hardships of life shall have no end or cessation on this earth; for the consequences of sin are bitter and hard to bear, and they must be with man as long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let men try as they may, no strength and no artifice shall ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose and constant enjoyment—they cheat the people and impose upon them, and their lying promises shall only make the evil worse than before. There is nothing more useful than to look at the world

as it really is—and at the same time to look elsewhere for a remedy to its troubles (Leo XIII).

Where shall we look for a remedy in this world of confusion and turmoil? "Lord, to whom shall we go?" Where is He? The storm is raging, the night is dark and starless; where is Christ who alone can show us the remedy? He is in the life-boat of the Church; He teaches the multitudes from the boat of His Church as He taught them 1900 years ago from the boat on the lake of Galilee. What does He say by the mouth of His Vicar Leo: "God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our true country. Money, and the other things which men call good and desirable—we may have them in abundance, or we may lack them altogether; so far as eternal happiness is concerned, it is no matter; the only thing that is important is to use them aright. Jesus Christ, when He redeemed us with *plentiful redemption*, took not away the pains and sorrows which, in such large proportion, make up the texture of our mortal life; He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. *If we suffer with Him, we shall also reign with Him.* His labors and His sufferings, accepted by His own free-will, have marvellously sweetened all suffering and all labor. And not only by His example, but by His grace and by the hope of everlasting recompense, He has made pain and grief more easy to endure; 'For that which is at present momentary and light of our tribulation,

worketh for us above measure exceedingly an eternal weight of glory' (II. Cor. iv. 17)."

The Church alone can solve the great social question by tracing the evil to its source. She holds the key to the great mystery of pain and poverty that hangs like an angry cloud over the universe. She can change the present state of things by changing the hearts and minds of men, by bringing society to the feet of the Restorer of mankind, Jesus Christ, the Incarnate Son of God. In Christ, our blessed Lord, and in Him alone, can we reconcile the apparent contradictions in human life, and also explain the inequalities and sufferings among men. He unites all things in Himself. "Lifted up from the earth, He draws all things to Himself." He is the centre-point in which God and man are united; He is the centre-point in which all men are united; He belongs to all classes; He is poor and rich, He is the poorest of the poor and the richest of the rich; He is a slave and He is a king; He came to serve and to minister, and yet he is the King of kings, for "of His kingdom there shall be no end;" He is eternal wisdom and abject foolishness; He is a scandal and a stumbling-block, and yet He is the hope and salvation of all. To turn aside from Him is to fall into darkness and despair; to follow Him is to find peace of mind and joy of heart. "Never to have known Jesus Christ in any-way," Leo XIII. says, "is the greatest of misfortunes, but it involves no perversity or ingratitude. But, after having known Him, to reject or forget Him, argues such horrible and insane wickedness as to be scarcely credible. For He is the origin and source of all good, and just as mankind could not be delivered

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but by the sacrifice of Christ, so neither can it be preserved but by His power." Life becomes unbearable and hideous if Christ has no place in it. To make Him known and loved by all is the complete solution of the social question.

CHAPTER IV.

NOT SOCIALISM, BUT SOCIAL REFORM.

THE essence of Socialism is contained in the declaration that man is good by nature, and is sufficient for himself. Our *good* lies in the natural order. Ignorance and defective environment have led man into the present social evils. To bring him out of this state of misery, two "infallible" means are proposed: universal and free instruction of both sexes, and the placing of man in a communistic state of life where he will be on a social equality with others. The Gospel of Christ tells us to resist nature, to curb its vicious inclinations, to look for perfect peace and happiness in the world to come; Socialism teaches us to follow nature, to satisfy all its desires and to seek real happiness in the enjoyment of this life. While promising liberty and equality, it enslaves man to his corrupted nature and makes him the machine of the State.

Socialism is not merely the malicious work of a few agitators; it is the natural outgrowth of Protestantism, and as such is of historic necessity, as we shall have occasion to show in a subsequent chapter. Like a mountain torrent, evoked by the storm of the sixteenth century, it dashes down into the valley of time, bringing havoc and devastation in its course.

But not all that is put to the credit of Socialists

should be termed Socialism. There is a deal of solid good in our modern aspirations for the social uplifting of the laboring classes; we must separate the wheat from the chaff, and encourage every popular movement which makes for diffusion of wealth and physical comfort. A brief discussion of the principal questions with which Socialism deals in its efforts of reform will aid us to get a clearer concept of the Catholic view of Socialism.

§ I. *Public Ownership.*

The question of State and municipal ownership has engaged the attention of the public for several years, and the number of its votaries appears to be growing steadily. To believe in public ownership is not to side with the Socialists; for public ownership differs from real Socialism in its aim and end, and in the means it proposes to reach that end. The agitation for public ownership does not seek the upheaval of society or the fall of government; it merely advocates the enlargement of government power and duty. The State is expected to assume the ownership and control of gas, electric light, water, street cars, railroads, telegraph wires and forests. As these are questions of a purely economic nature, a Catholic cannot pronounce on them with dogmatic precision, but he ought to be sufficiently acquainted with the theories so as to show himself an intelligent adherent or opponent of the system in question. Personally, I would be in favor of the State controlling our forests and the telegraph—and no more. Well-trained and incorruptible officials are absolutely necessary for State service; and such

individuals are not so conspicuous in our days, as the recent scandals in the Post Office Department have shown.

There is an evident tendency among men to increase the power of the State, to favor a more paternal government. A great deal of confusion results from the fact that the proper limits and sphere of civil authority are almost universally ignored, although Leo XIII. has repeatedly explained them in his glorious encyclicals. The State should not absorb the rights of individuals, but should keep them inviolate, unless they clash with the common good and the interests of others.

The proper office of the government is to foster public well-being and private prosperity, by maintaining peace and good order, safeguarding family life, respecting religion and punishing evil-doers. Civil authority may step in to interfere—if through strikes there is imminent danger of disturbance to the public peace; if in workshops and factories there is danger to morals through the mixing of sexes or from any occasion of evil; if employers lay unjust burdens on workingmen or condemn them to labor which is degrading to their human dignity; if the health of laborers is endangered by excessive work or the want of sanitary arrangements, or if labor is unsuited to sex or age. But the State should not intervene in or meddle with private concerns any further than is required for the remedy of the evil or the removal of the danger.

The State should not only protect private ownership as something sacred and inviolable, but its policy should be to induce as many people as possible to become owners. By favoring the multiplication of property-holders, the State would effectively contribute

to a more equitable division of property, a division so sorely needed in these days when the gulf between immense wealth and abject poverty is daily widening. The workingman should be encouraged to acquire land and put up his own home on it. A man will take more interest in land which is his own than in property which belongs to another. He will anxiously cultivate the ground he owns until it yields him an abundance of good things that foster his health and rejoice his heart. He will cling to the spot and make it his home, dearer to him than foreign lands and gilded palaces. The possessor of the poorest cabin will not change it for the dreams of a socialistic paradise.

Ownership is one, of the greatest boons of human life. The social question of the day is a question of home. To assist a workingman in securing a home for himself and family is to benefit society in an eminent degree. "Homeless men are reckless," Cardinal Manning says; "there would be but little patriotism in a country where no man cares to stand *pro aris et focis*." Men who are content with boarding-houses and hotels, and are shirking the duties of home life, are, as a rule, of very little good to the community and frequently constitute a dangerous element. Those who roam most of their lives among boarding-houses and hotels are deprived of many important advantages of the moral and material order: they are not only missing the sweetest comforts of home life, but they are often lacking the manly traits of chastity, frugality and unselfishness. It is God's will that man should live in a home. The Incarnate Word gave us the blessed example: thirty years of His divine life were wholly spent in a home. In the normal state of things,

every one should have his own home, and live in the midst of a family with its responsibilities and corresponding compensations.

Thank God! the number of homes is still proportionately large. Bishop Spalding is responsible for the statement that more than eight million families in the United States are land-owners, and of the thirteen million families among whom the wealth of the country is divided, eleven million families are said to belong to the wage-earning class. The position of the workingman has greatly improved, and is constantly improving. Would it improve more rapidly under public ownership? Experimental communities in America have proved signal failures. Should the government now try the experiment? If so, where should it begin, and where end? If the State is to supply schools, libraries, museums, public baths—why not provide all with food, clothing and shelter? It is good to support those who cannot help themselves; nay, it is the duty of the State to do so; but it is wicked to promote pauperism. By all means let us have free education in the primary branches for the poor and destitute, teach them the three “Rs,” and give them a good start in life; but let all those who have the means pay for the education of their children.

The best way to promote social prosperity is to multiply opportunities; for opportunities serve as incentives to labor. It is right to check deceit and cruel exploitation, but it is wrong to deprive talent and energy of the incentive to action and its natural reward. The present industrial system has its defects like every other human institution, but it has its great advantages. Private enterprise has more initiative and

adaptability than large concerns could offer. Individual capitalists are more economical and more enterprising managers than public boards or State officials. "Their keenly interested eyes and ears are ever on the watch for opportunities, for improvements, for new openings; and having to consult nothing but their own judgment, they are much quicker in adapting themselves to situations and taking advantage of turns of trade. They will undertake risks that a board would not agree to, and they will have entered the field and established a footing long before a manager can get his directors to stir a finger." ¹

Indeed, the people at large show little anxiety to take the monopoly privilege out of the hands of individuals so long as the latter make no flagrant abuse of it. Professor Hugo R. Meyer, of Harvard, furnishes statistics to prove that in Australia and New Zealand, where public ownership has been experimented with on a large scale, it has been a wretched failure. Both countries, though full of natural resources, are now in a condition of stagnation and deplorable dulness. The government should not crush private enterprise, but should encourage and protect it; it should not assume the task of a manufacturer and merchant, but leave full play to individual energy.

§ 2. *Capital and Labor.*

Capital has been fitly compared to a musical instrument; it must be skilfully handled before it delights. Capital itself is the result of labor, in the first place, and the fruit of abstinence from consumption.

¹ Rae, "Contemporary Socialism."

Industrial efficiency depends more on the mind than on physical power. The Germans have a saying that every workman works also with his head. A workman with a "mechanical head" and a trained eye can produce three times the amount of work, and produce a better kind of work, than a dull and untrained workman. In fact, brain work is the most useful of all works. The rare genius of inventors, the shrewd perseverance of discoverers, the sharp foresight of investors, the daring enterprise of capitalists, are as necessary to the well-being of society as the labor and toil of the workman. Capitalists and workmen should live together in perfect harmony—work for each other. He who sows the seed of discord between rich and poor or creates hostility between laborer and employer, does the work of the devil. The religion of Christ draws rich and poor together, by reminding each class of its duties to the other. The spirit of evil separates them and makes them enemies. Capital and labor depend on each other; they dovetail into each other. Capital cannot do without labor, and labor cannot do without capital. Mental agreement results in mental well-being. "The workingman," Cardinal Manning remarks, "has the living capital of strength and skill. If strength and skill are unproductive without gold and silver, gold and silver are dead without strength and skill. A free and faithful contract between them is necessary for the productiveness of both." It is unfair and reckless to state that capital gets all, and that labor receives nothing, or almost nothing, of the product. According to the United States Census of 1900, more than half of the entire net product of manufacturing and mechanical industries was paid out to labor.

The wage-earner was enabled to get his share of the product by the brains of the inventor and manager, and the use of capital in supplying machinery and transportation.

It is not true that manual labor is the sole cause of all the riches in the world. "Labor in itself is no more the cause of wealth than Shakespeare's pen was the cause of 'Hamlet.' The cause is in the motives of which labor is the outward index." (Mallock, "Social Equality," p. 67.)

The workingman is now in a better condition than he has been for three hundred years, or rather since the days of the unfortunate Reformation. He is better fed and clad; his wages have risen in amount and purchasing power; his hours of labor have become fewer; he is able to enter unions and "strike" for higher wages, and has every prospect before him of further and substantial improvement. The poor have certainly not grown poorer in the last fifty years. But we may ask the practical question: Have wages increased in proportion to our national wealth? In some branches of work, it seems, labor receives its adequate portion, but in others, labor does not receive its fair share of the product. The capitalist should learn that higher wages tend to develop skilful labor. The workingman is put on his mettle to throw all his resources into action. Inadequate remuneration prevents the development of personal efficiency, by drying up the sources of hopefulness and cheerfulness in the workingman's heart. Mr. Rae says: "The intelligent workman takes less time to learn his trade, needs less superintendence at his work, and is less wasteful of materials; and the cheerful workman, besides these

merits, expends more energy with less exhaustion. But men can have no hope in their work while they live purely from hand to mouth, and you cannot spread habits of intelligence among the laboring class if their means are too poor or their leisure too short to enable them to participate in the culture that is going on around them."

The employer should remember that justice and charity are the great factors of prosperity and progress. He has no right to say to the workingman: "I can give whatever wages I please; if you are not satisfied with what I offer, you may seek employment elsewhere." He cannot deprive the workingman of his just and proper share in the product, nor can a workingman accept any rate of wages whatever. Why not? Leo XIII. answers us in his Encyclical on Labor: "A man's labor has two notes or characters; first, it is personal, because it is the exertion of individual power for personal profit; secondly, it is necessary, because the natural law of self-preservation obliges him to work in order to live. If labor were merely personal, then a man might take any amount of wages offered him; but as labor is necessary to sustain life, a man is bound to get enough from his work to live, and, in the case of a married man, to support himself and his family in reasonable and frugal comfort. The workingman has a right, not merely to vegetate, not merely to earn his bread, but to live and eat his bread with butter; that is, he has a right to expect a share in the innocent pleasures and comforts of life."

We believe with John Mitchell that "Every man should have enough to keep his family, educate his children and lay a little aside for the future. Six hun-

dred dollars a year is the least that should be paid the unskilled common laborer. As the class of labor rises the man should receive more, and the pay should vary according to his location. The ordinary man should have more than six hundred dollars a year in New York or Chicago. Every man should have enough to supply the necessities of life, and in the latter cities the necessities cost more.

"I think every man should have a house with at least six rooms. He should have a bathroom, a parlor, dining-room, kitchen and enough bedrooms for decency and comfort. He should have carpets, pictures, books, and sufficient furniture to make his home bright and comfortable. He should have good food and should keep his children in school, and at the same time should be able to lay away something for old age and sickness. The unskilled workman might have these things for six hundred dollars a year in cities of from 5,000 to 100,000 inhabitants, but in larger places he needs more. This is only for the common laborer. As the skill of the man rises his wages increase and his necessities grow."¹

But no sane man, in a civilized state of society, can hope for the full product of his labor. You cannot put your hand on articles of use or value that others have not helped to make. The shoes you wear on your feet went through a long process of production before you tried them on. Should the cobbler get the whole amount you paid for them, as the full price of his work? What about the farmer who sowed and harvested the grass that fed the ox which gave the

¹ "The Evening Star," Washington, February 20, 1901.

hide? Will you allow nothing for the merchant who imported the leather, or for nails and machinery and many other articles necessary in shoemaking?

At the end you will have to admit that capital is sometimes (not always) nothing but hard old labor. Our biggest capitalists in this country became rich by hard work; and not by "mere luck," as some imagine. *Nil sine magno labore dedit mortalibus.* They used their brains and hands almost without ceasing; they saved and abstained; they watched opportunities, and sometimes they staked their fortune or risked their health to secure increase of their wealth. And while they thus grew rich themselves, they enriched thousands of their poor fellow citizens and made hundreds of thousands comfortable in life.

Men rave occasionally about capitalists making enormous gains. Do they ever reflect on their losses? Millions are sunk in new enterprises; and if the experiment proves a failure, who sustains the loss? Those who put up the factory, all the different mechanics, and all who worked in it, received their wages; all the money was expended in labor. We all, undoubtedly, have been witnesses of the failure of large business firms that had given employment to many for years, and had made many families comfortable and even prosperous. The management of the concern was taken out of their hands and those who furnished the big capital and had given bread and butter to so many workingmen, were left penniless.

He who foments strife and discord between capitalist and workingman is doing harm to both, but injures more seriously the chances of the latter. There are wicked men on both sides, and consequently there shall

always be a chasm between the crowd of loafers, criminals, and jailbirds—and the heartless rich; but there never should be any antagonism between the wealthy employers and the steady, thrifty laborers.

§ 3. *Strikes.*

Wealth, honorably acquired, must be respected. Wealth employed in industrial enterprises provides work for the masses of men, and gives them an honorable existence. If the wealthy man is a true Christian, he will consider himself the steward of the things he possesses, and use them for the benefit of others. But, alas! selfishness is more intense and universal now, it appears, than ever before in the Christian era. The rich regard themselves as absolute proprietors of their wealth, and as no longer responsible to anybody for the handling of their money. The capitalist puts his confidence in his money and believes himself invulnerable in his wealth. And frequently the poor working-man has no freedom of choice; he must either agree to the conditions of the employer, or hunger and starve with wife and children. Is there no human weapon with which he may defend himself against a cruel, greedy employer? As long as his cause is just, he has a right to *strike*; for he has the right to work or not to work. Strikes are as old as the world; they have been, like war, inevitable in the course of history. At present they are frequently the only power in the hands of the working people to restrain the despotism of capital.

In strikes, the innocent suffer with the guilty, and the great public generally pays the expenses, after an agreement has been reached. Think of the cost of

2,515 strikes between the years 1881 and 1900, in the coal industry alone, and no longer wonder why the price of coal has been screwed up and kept up! However, there is one consoling feature in the history of our strikes: the number of embittered strikes is decreasing. Yes, our strikes are less bitter, because labor is better organized. Ruffianly attacks on persons and destruction of property are denounced by labor leaders. The causes and probable effects of a contemplated strike are openly and intelligently discussed; law and order are counselled on every side. "If you want to spoil your cause," John Mitchell said to his miners, "and lose every sacrifice you have made for yourselves and your families, give way to your temper, and commit some violence. Just a few outbreaks like this, and the public good-will, to which we must look in the last resort, will fail us, and we deserve to lose it."

A few years ago strikes were looked upon with popular horror and dismay. Now they seem to be regarded with a sort of popular sympathy—at least in a number of instances. At a recent strike of electric roads the great majority of the people were in sympathy with the strikers and were willing to walk, instead of ride on the cars, for several weeks, rather than see the strikers lose. Why? There was a current feeling among the citizens that labor did not get a fair share of the earnings of the company.

One kind of strike, called the sympathetic strike, is fortunately losing in popular favor. It should be universally discouraged; the press should be unwearying in denouncing it and in exposing its unjust and ridiculous demands. In last year's great coal strike John Mitchell told his hearers that he had never known a

sympathetic strike to succeed. As a rule, trade-unions oppose sympathetic strikes—in fact, any strike which can be averted. Strikes should be prevented; or, if called, should be speedily settled by voluntary tribunals of arbitration, composed of employers and employed, in their respective unions.

It would be unjust to condemn strikes indiscriminately. If a strike breaks out in our neighborhood it may be our duty to counsel law and order, but it would be imprudent to oppose the strike because it upsets things and causes us a lot of inconvenience and trouble. Personal comfort must give way to public welfare. And after all it is the people who consider the strike a necessary means to shorten the hours of hard labor or to increase their insufficient wages.

A strike has been fitly called a double-edged sword; it wounds the workingman and the employer. It goes even further; it hurts an entirely innocent party—the public—whose general interests are seriously affected by a paralysis of labor and trade, while at the same time it sometimes gives occasion to public violence and disorder.

Every effort made to bring employer and employed together, and to let them both see their real interests in a common cause, is a move in the right direction, and helps to abate the unnecessary antagonism now existing between rich and poor. A mutual acquaintance with each other's duties and struggles softens asperity of feeling on both sides. The employer learns of the hardships and trials of the workingman's life, while the latter finds out that the rich are not always bedded on roses, but that wealth imposes slave-driving exactions on its possessors.

But strikes and lock-outs will not disappear in the future. Bishop Spalding points his finger at a dangerous microbe of discontent: "The fierce competitive system under which we live, and which results in over-capitalization and over-production, is responsible for many of the evils from which we suffer. Some of our greatest industries are capitalized at four and five times their real value, and every possible device is resorted to in order to pay dividends on the 'watered' stock. The outcome, sooner or later, is a panic which destroys hundreds of millions of dollars and brings wretchedness and want to hundreds of human beings."

§ 4. *Trade-unions.*

Workingmen have better weapons of protection than strikes—in their labor- and trade-unions, established for mutual help in need. A natural impulse unites men in civil society; the same impulse binds them together in associations and unions. Holy Scripture recognizes the universal tendency of man, who has the experience of his own weakness, to call in assistance from without. "It is better that two should be together than one; for they have the advantage of their society. If one fall, he shall be supported by the other. Woe to him that is alone, for when he falleth, he hath none to lift him up" (Eccl. iv.). "Brother that is helped by his brother is like a strong city" (Prov. xviii.). Man has the natural right to enter into associations or unions which are founded for the private advantage of its members. The State cannot forbid its citizens to form such societies that are for

the mutual benefit of its individuals; it must protect the natural rights of men by protecting such societies, unless they should become evidently bad, unjust or dangerous to the State.

Labor has the same right as capital to organize and to unite. In his "Gospel of Wealth," Mr. Carnegie, who has had a long experience with unions, avows their beneficial effects on labor and capital: "The right of the workingman to combine and to form trade-unions is no less sacred than the manufacturer's to enter into associations and conferences with his fellows, and it must sooner or later be conceded. Indeed, it gives one but a poor opinion of the American workman, if he permits himself to be deprived of a right which his fellow in England long since conquered for himself. My experience has been that trade-unions, upon the whole, are beneficial both to labor and to capital. They certainly educate the workingmen and give them a truer conception of the relations of capital and labor than they could otherwise form. The ablest and the best workmen eventually come to the front in these organizations."

The advance of trade-unions in the United States is not to be dreaded as an evil. It is daily growing more self-conscious and prudent, and will be a conservative force in the land. These unions are only at the beginning of their usefulness. They have it in their power to increase the price of labor and to shorten the hours of the working-day. There has been a great deal of wild talk and writing about the annoying conduct of union men, reducing the working hours to an unreasonable extent and driving men to the drinking-saloon and gambling-den in their idle hours, and

the like. Experience shows that long hours of hard labor do not keep men from dissipation; on the contrary, long hours are often predisposing causes of drunkenness, and other physical and moral evils. "There is no doubt but that the eight-hour day reduces drunkenness," Mr. Mitchell says. "In those towns in Illinois where it has been adopted there is now a higher standard of living and at the same time less drunkenness and fewer saloons. This is so, notwithstanding wages have risen. The man who works ten hours comes home tired out. He is in no condition for rational enjoyment and he wants to go either to the saloon or to bed."

It cannot be reasonably expected that a normal working-day of uniform length be established; the relative strain of the different trades is to determine the number of hours. Should not the workingmen themselves who have the test of experience be allowed to give their opinion on the number of hours as well as the employer? John Mitchell maintains: "We should do more and better work everywhere if we had eight hours only. Such matters must be considered as a long-time proposition. There is so much work in every man, and if you take too much one day you will have so much less for the days to come. One of the college professors puts it this way: If you want to get all you can out of a man for one day only, work him the whole twenty-four hours. If you want to get all you can out of him for a week only, work him twenty hours a day; if for a month, give him eighteen hours, and if for a year, work him fifteen hours, and keep him at it. If you want to work him several years let him have the ten-hour day. But if you want to get the

most out of him for his whole working lifetime you must cut his hours of labor to eight per day. The fact is that a man can do and does do more work in eight hours than in ten."

This, Mitchell believes, is largely due to the freshness of the men. The case has been tested in the Illinois coal-mines, where the time was cut down from ten hours to eight. After that the product was measured and the eight-hour time produced as much as the ten-hour time.

One good result of unionism, already evident, is to remove the feeling of insecurity in the workingman's condition. "Trade-unions," Rae says, "have taken away the shadow of despondency that hung over the hired laborer's lot." Trade-unions are here to stay. Employers will not get rid of them by ignoring them or treating them with ridicule and contempt. Unionism has to be recognized and respected. Employers have to deal, not with a theory merely, but with a stubborn fact. It will be suicidal to cling to the old insane rule: "My business is my own; nobody shall dictate to me; I am independent of any man." Employers will have to come to terms with organized labor. It is to their own interest to work harmoniously with union men, to make them feel that they are a part of the concern, and not a hostile element in it. The employer should not be the sole dictator of his business; he should divide his authority with his employees; he should take the men into a kind of practical partnership; he should discuss with them, in a friendly way, conditions, hours and wages. He cannot say with justice, far less with charity: "Take this work at such a price or leave." Men are implicitly encouraged to

marry, to buy land, to settle down, to build homes near their place of work. It would be hard to break up their homes, sacrifice their earnings and leave, because the manager agrees with the sentiment that the public has no claim on him which he must respect.

Employers who take the trouble of studying the various phases and tendencies of unionism are growing less hostile to it; nay, even see in it the dawn of better days for both capital and labor. W. H. Sayward, of Boston, speaking from the side of the employers, says: "My experience has convinced me that labor thoroughly organized and honestly recognized is even more important for the employer than for the workmen. It makes possible a working method between the two parties, which removes, one by one, the most dangerous elements of conflict and misunderstanding."

The prevalent tendency of trade-unions in this country is not to interfere with the power and growth of wealth, but to ascertain their natural rights as an essential part in the production of wealth. They sometimes appear to overstep the wide limits of justice and right. Thus union men frequently insist on a limitation of the number of apprentices in their trade. This happens when members of the trade-unions are without work. It is a just and intelligent way to meet competing forces that endanger the position of the workingmen themselves. If workingmen of the union have made use of the "boycott," it was, like "the walking delegate," in their opinion, a self-defence against the "blacklisting" of the employer.

As unionism is growing more conservative, so it

becomes less hostile to non-union men, less reckless in the use of the boycott and the strike, and more anxious to encourage the best endeavors among the better and stronger workers. And though we hear occasionally of the glaring abuse of unionism made by the worthless element of those who control it, and of dissension, confusion and even tyranny practised by insolent walking delegates, still the organization of labor is not to be blamed for the misconduct of its members.

There has been a great deal of reckless declamation on the intolerant conduct and tyranny of union men against the non-union men. Unionism has been unjustly blamed for the extravagant and harsh treatment of the so-called scabs. Upon close inspection it will appear that union men have been exceedingly patient with "scabs" who had come to thwart their just demands, or who profited in the victory of union men without sharing the bitterness of their struggle and sacrifices. The assertion that unionism interferes with the rights of non-union men has been recently repudiated by the noble president of the United Mine Workers.

"The unions do not molest the non-union worker in any illegal way. There are cases now and then, it is true, where individuals have been ill-treated, but it has been by individuals and not by the unions as such. A great deal has been said about such outrages and the deaths caused by them. There have not been as many such deaths in thirty years as ordinarily occur in New York City in three months—not as much of such disorder in twenty years as is caused by other things in New York City in one month. No, the older of the unions, and indeed all of the unions, regret such

actions. We claim our right to persuade the non-union man not to work and to argue with him by word of mouth, but not to force him in any way. We claim the right not to work with him, if we so desire, and not to recognize him or fraternize with him."

Our workingmen have been vastly benefited by the trade-union, and they will not easily forget it. "Labor organization," as Brooks maintains, "in spite of every unhappy fault that can be laid to its charge, stands for the higher standard of living. To break it, means longer hours, lower wages, and a bitterer condition among the workers." It means more than that. If unionism is crushed, Socialism will thrive in its stead. Socialists are hostile to the trade-union; they are constantly rejoicing at the enmity of capital to organized labor. Our working-people should boycott their worst enemies: the saloon, the gambling-place, the low theatre, dime novels, socialistic literature, profanity of speech and last—not least—the irresponsible walking delegate.

§ 5. *Man and Machine.*

As trade-unions are increasing, the complaint that machinery has ruined manual labor has become less frequent, and the workingman takes more kindly to the machine. At first, individuals did suffer from the introduction of machinery, and men were frightened and ran away from it, as a horse shies at the first sight and sound of a steam-roller; but when they got up close to it and realized that it was the product of human labor and skill, their agitation ceased. The revolution produced in the labor world by machinery borders on the fabulous: a stone-crusher does the work of six

hundred men; a steam shovel does in eight minutes what a hand shovel did in ten hours. And yet labor statisticians assure us that machinery has not displaced labor, but more than doubled it. Machinery produces wealth, and the production of wealth makes work. More hands are now employed in the various branches of industry than previous to the introduction of the machine. Besides, the many new inventions have created new industries and have multiplied employment. How many are now employed on railroads, and by the telegraph, telephone, automobile, bicycle?

Machinery, like unionism, has come to remain, and, in the Providence of God, is destined to serve capital and labor alike. It has not been introduced to grind money out of the laborer, but to lighten his work and give him a decent share in the product. If in some instances machinery makes brutes or machines of men, if workmen are driven at a gallop, driven to madness and an untimely death, not the machine, but somebody else is to be blamed. Accidents have multiplied since the machine came into the shop, and not seldom it happens that the employee receives little or no indemnification or compensation. Some corporations, indeed, act honorably with injured workmen, others throw them aside like useless tools or old machines.

The need of a healthy factory legislation becomes daily more peremptory; it is the crying need of the hour. "We are behind most civilized people in our treatment of industrial accidents," as Brooks admits. No country is so weak and deficient in the proper legislative enactments in favor of the workingman as the United States. Our magnates of industry have owned

or at least controlled municipal and State legislators. The candidates of the people are the candidates of "bosses" and "wire-pullers." We have no sceptred kings in this country, and we do not sigh for their coming; but we have gold kings, silver kings, railroad kings, oil kings, rubber kings, pork, beer and whiskey kings, who put their trust in the power of money and rule with the purse. Money manipulates caucuses and conventions, and buys up votes and candidates. The *auri sacra jamae* has turned many of our councils and legislatures into the willing tools and sordid hirelings of trusts and syndicates, and of other harpies of public and private business. Thus chartered privileges are secured by which labor is defrauded of a considerable portion of its product. Is Bishop Spalding wrong in declaring that our politics have become essentially immoral? When will people place their interests in the hands of incorruptible men who will right the wrong? A sound insurance system, indemnifying not only against accidents, but against reverses of life, such as sickness, loss of work, old age, would give the laboring classes what at the present they need the most, security of existence, and would keep them from drifting into Socialism. Legislation should force such an accident insurance upon any business concern where machinery is employed. Nowhere in the world has machinery developed so swiftly as here in the United States, and nowhere has a more niggardly return been made to its victims than here, owing to the backwardness of our legislature. "It would be difficult," Willoughby says in his "Workingmen's Insurance," "to think of another field of social or legal reform in which the United States is so far

behind other nations. The most depressing feature of the situation lies in the fact that the very principles involved in the gradual evolution from the limited liability of the employers to that of the compulsory indemnification by them of practically all injured employees, are as yet not even comprehended in the United States." Here is a source of discontent among the laboring classes and a fertile field for Socialism.

The industrial machine is the handmain and friend of the workingman; but the political machine is his real enemy. This political machine is in the hands of bosses and wire-pullers who have words of sweetness for the voters before the election is held, and make all desirable promises to the laboring classes which they never remember after the polls are closed. Christian citizens should often reflect on the solemn and sacred trust of voting, and on the hideous crime of selling or purchasing votes. It is at the ballot-box that Christians perform their duties as citizens and effectively contribute to the purification of politics, and to the destruction of the disreputable "machine."

§ 6. *Children and Women in Factories.*

The immortal Leo XIII. warned parents, guardians and employers against child-labor. It is cruel to place children in workshops and factories before their bodies and minds are sufficiently mature. An indolent father or a greedy mother should meet with severe punishment for obliging little children to earn money for the household; employers who admit such children for work are equally guilty. A Christian should use every influence within his reach to prevent such cruelty to

children, whose bodies are crippled and whose minds are dulled by labor unfitted to their age.

Similar harm is done to women. The criminal conduct of so many mothers even, who are permitted to live outside jail and the State-prison, drives women into work in factories and workshops which is often not suited to their physical and moral constitution. We have only to look at so many women in our mill-towns and see their pale, pinched and careworn faces, exhausted from excessive work, half deaf from the whirl and buzz of machinery, haunted by the spectre of consumption—and we shall easily realize how many poor women are dying by a slow martyrdom caused by unnatural work. Were it not for the Christian religion that brings the sunshine of hope and confidence into the dreary lives of these women, many of them would turn maniacs. Indeed, if we had the right sort of men leading in civil and domestic circles, women would not be allowed to slave in work which men only should perform.

At any rate, married women should not be permitted—a case of extreme necessity excepted—to work in factories. A married woman has entered into a solemn contract with man, before God, to fulfil her duties as wife, mother and housekeeper. This contract cannot be broken, even with her own consent. The law of nature requires that a mother give her whole care and time to her children and her home. To violate this law would mean to ruin home-life and thus to sap the foundation of society. It happens in parishes composed of factory people that young women after entering wedlock continue to work in the mill. Such a custom is extremely demoralizing and injurious

to the Christian home. The priest should make every effort to keep married women at their proper place at work. Leo XIII. sums it up briefly: "A woman is by nature fitted for home work, and it is that which is best adapted to preserve her modesty, and to promote the good bringing-up of children, and the well-being of the family."

There are a few reflections that may aid us to judge fairly of the merits of the theories regarding the social question of the day. We do not help the cause of religion by placing ourselves in constant and direct opposition to all modern movements. It is unprofitable to sigh for the days that are gone and to long for institutions that will never return. It is wrong to overlook the improvements and achievements of our time, and to condemn universally the actual tendencies and lawful aspirations of our age. God is in every age: He is with us now, and He will be with us in the future. It is our duty as Catholics to distinguish between right and wrong, between an established truth and a debatable opinion—to purge present agitations of their vicious elements, and to direct them into safe channels. *In dubiis semper libertas*. We may differ in opinion, and yet travel in the same car and occupy the same seat. *In omnibus caritas*. Let charity prevail when and wherever it be possible. Hearts that are filled with the spirit of charity will not quail under the ills and trials of life, or shrink from the duties of the hour. "Charity beareth all things, believeth all things, hopeth all things, endureth all things" (1. Cor. xiii. 7).

CHAPTER V.

THE SOCIAL ORDER BEFORE AND AFTER THE PROTESTANT REFORMATION.

IN the last chapter I charged the Protestant Reformation with the main responsibility for the social evils of modern times. I propose to substantiate the indictment in the present paper, by contrasting the social order before the great upheaval in the sixteenth century with the subsequent changes in the different classes of society as the result of the Reformation. My thesis is this: A higher degree of civilization existed among Christian nations before the Reformation than at any time since; the social deterioration of which men complain is the direct result of the Reformation.

It will be well at the outset to define our terms. What is civilization? Not many years ago an American ambassador to a foreign court defined civilization as perfectly symbolized by the two words "a railroad station and a telegraph pole." There is truth in the definition, but it is not one that might be put in a dictionary.

By civilization we mean a condition of social well-being. That society or nation is civilized in which the universal welfare is recognized and respected, and where trades and arts and sciences find an orderly and natural development for the moral and physical bene-

fit of the people at large. Civilization is based on morality. When men of the twentieth century speak and write about civilization, we suppose them to mean the Christian civilization, the highest in the history of mankind—a civilization founded on Christian morality as proclaimed by the divinely appointed teacher, the Church of Christ.

Christian morality demands such distribution of wealth that all may live comfortably; it moderates the desire for riches, because it looks upon wealth not as an end to be aimed at for its own sake, but as the means to a higher end; it teaches the right and proper use of wealth, and enjoins the giving of assistance to the poor by teaching that the superfluities of wealth are the patrimony of the needy. The maxims of Christian morality, underlying all Christian civilization, are: men are brothers; labor is the duty of every one, and has a purifying and elevating effect upon all; idleness is a vice; talents must not be buried, they should be employed for the good of all; we must have the oil of good works in our lamps, if we wish to be admitted into the kingdom of heaven. The diffusion of such moral principles among men is the greatest benefit that can be bestowed on society. The Catholic Church had inculcated these principles among the nations which she formed and truly civilized in the Middle Ages; her doctrine was the very foundation on which the whole structure of mediæval society was reared.

§ 1. *Before the Protestant Reformation.*

He who ignores the constitution and history of the Catholic Church cannot comprehend how the Chris-

tian religion is both the keynote of mediæval intellectual life, and the basis of the entire mediæval system. All social unions, whether for agricultural pursuits or for trade and commerce, all guilds and convivial fraternities were of a religious character and part of the Church system. "A higher, spiritual side was thus given to the most every-day transactions of both business and pleasure. It was the Church which formed a link between man and man, between class and class, between nation and nation. The Church in the Middle Ages produced a unity of feeling among all men, by fostering a certain cosmopolitanism which is hard for us to conceive in these days of individualism and strongly marked nationalism. So long as the Church was powerful, so long as it could make its laws respected, it stood between workman and master, between peasant and lord, dealing out equity and binding oppression." ¹

A healthy and happy condition of society is utterly impossible where two things are lacking, namely (1) stability of work, and provision for the temporal wants of the future; (2) a moral conviction that we shall enjoy a blissful eternity after life's troubles are ended. Nothing will satisfy the individual or society but the assurance of temporal and everlasting peace, and this boon was extended by the Church, and accepted by society in the Middle Ages. Men could surely perform their daily task, and confidently look into the future, fully convinced that ample provision was made by Holy Church for all possible wants of soul and body. Their transgressions were blotted out by priestly

¹ "Westminster Review," January, 1884.

absolution, and their last hours were brightened with the consolation of religion, and a safe landing in the haven of eternity was promised to the faithful servants of Christ.

Those blessed with an abundance of earthly things were not regarded with jealousy as the fortunate rich, but as trusted stewards of the good things which God had given them for distribution among the needy. The care of the helpless poor was considered to be the sacred duty of all. The benefices and goods of Holy Church belonged, as a birthright, to the poorer classes. The members of the Church were imbued with the principle that all are the children of the same Father in heaven, all are descended from a common stock, all are members of the mystical body of Christ, who came to unite us all in one grand brotherhood. The Angel of the Schools, St. Thomas of Aquin, was not merely theorizing, but stating a living, actuating principle, when he taught: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty, when others are in need."

Another living principle which influenced the daily life of the rich in the ages of faith, was the exercise of Christian charity in the service of the sick, and poor, and helpless, according to the new commandment of the Lord: "Love one another." Through the observance of this precept, the Church became the greatest charitable organization in the world; her history is the history of Christian charity. She abolished slavery, ransomed captives, sheltered widows and orphans, built hospitals and asylums for the sick and abandoned, erected homes for the aged poor—

in short, she provided means for the relief of every human misery. In the third century there existed in Alexandria a brotherhood for nursing the sick.¹ Fabiola erected the first large hospital in Rome. St. Basil opened the first hospital in the East, near Cæsarea. St. John Chrysostom was also the founder of a hospital for the sick poor. St. Zoticus, a wealthy Roman, first a senator, then a priest, founded an orphanage at the beginning of the fourth century. St. Pachomius founded a hospice for pilgrims in the episcopal palace at the mouth of the Tiber; his example was followed by St. Augustine, who also ransomed the slaves. And as the Church progressed, she established innumerable orders of men and women to serve the sick in hospitals and at their homes. Monasteries and episcopal residences, colleges for chapters, were always built with provision for the pilgrims and the sick. The hospital of Santo Spirito in Rome has done more for the sick poor than any other institution of its kind in the whole world. Such an institution is worthy of the great white father of Christendom, in whose heart is ever alive the fire which the Master came on earth to kindle.

It will not be out of place to mention here the Military Orders of the Church, such as the Knights of St. John, the Knights of the Cross and the Knights Templar, who rendered an immense service to humanity by deeds of the most touching and sublime charity. They were not instituted to propagate the Gospel with the sword, but they became soldiers of Christ and marched under the protection of Our Lady to safeguard the holy places and shrines, to clear the highways of

¹ Stolberg, *Geschichte*, vol. xv.

brigands, to guard the pilgrim on his journey, to help the sick, the poor, the orphan and the widowed. "It is beyond all doubt that chivalry has never appeared more worthy of admiration than in the military religious orders, in which it was necessary to make a sacrifice of all the affections, to renounce the glory of the warrior and the solitude of the cloister, to assume the responsibility of two states of life, to serve in the camp, and to discharge the duties of a monk, to be the terror of the enemy and the consolation of the afflicted. The Knights in Europe went in search of adventure; the religious Knights, in the name of poverty and misfortune. The Grand Master of the Hospitalers styled himself the guardian of the poor of Jesus Christ. The poor were called by the Knights 'our masters.' Wonderful power of religion, which, at a time when the sword was everywhere victorious, taught the valiant to be humble, and showed that pride was not, as commonly believed, an essential element of bravery." So far the Italian historian, Cesare Cantù, whose words carry the weight of profound learning. The celebrated German historian, Frederic Hurter, maintains that all the institutions of beneficence which mankind to-day possesses for the solace of the unfortunate, all that has been done for the protection of the indigent and the afflicted in all the vicissitudes of their lives, under all kinds of suffering, has come, directly or indirectly, from the Catholic Church.

This beautiful charity of the Church is not to be confounded with our modern philanthropy, that noisy counterfeit of Christian charity. "Philanthropy," as Ozanam said, "is like a woman admiring herself; Charity is a mother with a child in her arms."

One factor which essentially contributed to the social well-being in pre-Reformation times, and which has been lost sight of in our days, is the moral value and high esteem in which labor was held by all classes. It was firmly and universally accepted that all men are born to labor—some with their hands, in fields and workshops; others, in learning and art; others, in war for the protection of home and country; again others, as servants of Christ and His people. All men were supposed to be laborers. Werner Rolewink, a learned Carthusian friar, wrote on the eve of the Reformation: "God and the laborer are the lords of all that serve for the use of man."

A prayer-book, used by the people in the fifteenth century and called "The Christian Monitor," says: "Let the societies and brotherhoods so regulate their lives according to Christian love in all things that their work may be blessed. Let us work according to God's law, and not for reward alone, else shall our labor be without blessing, and bring evil on our souls. Men should work for the honor of God, who has ordained labor as our lot. Man should labor to earn for himself and his family the necessities of life, and for what will contribute to Christian joy and also assist the poor sick by the fruits of his labor." That this admonition was generally heeded, may be inferred from the prosperous condition of industry and the total absence of pauperism. Guilds and trade-unions were flourishing, while peasants were continually acquiring land and rising to the state of freeholders. There were none of the extremes of wealth and poverty that at present cause so much strife and discontent and engender dangerous class hatred. Let me now describe more in detail,

though briefly, the condition of the three branches of industry: agriculture, handicraft and commerce.

(a) AGRICULTURAL LIFE.

Janssen draws from authentic sources a charming picture of peasant life in Germany towards the close of the Middle Ages.¹ He tells us that in the farmer's house the hearth was built in the middle; and the farmer's wife, from her elevated seat behind it, could keep her eye on the whole establishment at once, and could survey at a glance, children, servants, horses, cows, garret, cellar and dwelling rooms. The seat by the hearth was the best in the house. The fire was kept burning on the hearth all day long, and smouldered on through the night, being put out only, according to an old custom, at the death of the head of the house.

A book on agriculture, written shortly before the Reformation, says: "The true farmer has no greater blessing than his house and wife and children. He loves his work and holds his calling in high esteem, for God Himself instituted it in paradise." A popular song runs thus: "Said the Knight to the farmer, 'I am born of a noble race.' The farmer replied proudly, 'I cultivate the corn; that is the better part. If I did not work, you could not live on your heraldry.'"

Closely united and acting on their motto—"All for one, one for all," the farmers of those days were conscious of their dignity and importance as tillers of God's earth who furnished daily bread for all. Two principles prevailed everywhere among them on which their liberties, claims and responsibilities were based; one taken from the Church (Canon) law: *No man belongs to*

¹ Cf. "History of the German People," vol. i.

another; the other, borrowed from the imperial law: The people are God's and the tribute is the Emperor's.

At the close of the Middle Ages the soil belonged chiefly to nobles, monasteries and institutions of education and charity. There was, however, a considerable number of landed peasant proprietors. And as the land was constantly increasing in value, so the number of free farmers was steadily rising. The law of heredity protected land properties from being broken up: the eldest son inherited the farm, with the obligation to support the rest of the family. Tenant-farmers of those times should not be confounded with serfs, for serfdom no longer existed. Besides the farmer there was the so-called house tenant, who was provided with a small cottage and garden and worked on the farm.

Tenant-farmers, or those who paid rent on the land, could not leave the farm without the permission or knowledge of the landlords. But the leases of land were perpetual, and thereby secured one of the greatest boons to the agricultural classes—stability of existence. The rents were small, often nominal, especially on land owned by monasteries, which let their property simply to provide the people with shelter and work. Thus, in Austria, the payment of rent consisted in performing twelve days' service annually in the employ of the proprietor. During this kind of feudal service the landlord had to support the tenant-farmers "with good cheer," so that the time of service frequently became a season of merriment and feasting, at which the tenants acknowledged the vested rights of the landowners and enjoyed their paternal bounty.

Peasants, as a rule, were well housed, finely clad, and abundantly fed, so much so that certain popular

preachers of the time called them proud and luxurious, and denounced their dressing in silks and velvets, pearls and gold, their eating of dainty viands and their drinking of strong and costly wines. Farm-hands were well paid and fed. From labor contracts between farmer and helper we learn that the servants had two courses of meat for dinner, and were entitled to meat at supper.

The same condition of things among farming-people prevailed in England before the Reformation, whence the country received the well-deserved title of "Merrie England." Domestic relations were still of a patriarchal character and sustained by religious fervor. Woman was the helpmate of her husband, his constant companion at home, the queen of the household. She looked after the maids, instructed them in housekeeping and taught them embroidery and spinning. She had to see to all the servants, keep her own keys, attend to the sick and—spare her tongue, but not spare the rod.

The dissolution of convents, monasteries and other ecclesiastical institutions, and the subsequent wholesale confiscation of Church and lands, to which we shall shortly advert, threw the peasant class into a state of unprecedented pauperism. The monks, who had been easy and indulgent landlords, were succeeded by selfish despots who introduced rack-rent for the tenants and brought them to that pitiable state of serfdom in which the nineteenth century—to the eternal shame of Protestant England!—found the tenant-farmers of Ireland.

(b) THE TRADE GUILDS.

Guilds, as societies of artisans and tradesmen for mutual aid and protection, were organized even in pagan times, as we learn from the Roman historians. A sense of insecurity as to the means of obtaining a livelihood and the fear of being pressed down to a slave-like condition have driven men, at all times, to the formation of associations for mutual assistance. The guilds of the Middle Ages, however, were not merely beneficial or mutual-aid societies; they were essentially of a religious character, the product of the Church; they originated in the spirit of Christian charity and brotherly love which then flourished among the nations of Christendom.

L. Brentano, a most erudite and well-equipped scholar on this subject, in his masterly essay on "History and Development of Guilds," is of opinion that the guilds of the Middle Ages, and as they still exist in Catholic countries, have their origin in a connection with monasticism, and in an imitation of it on the part of men who, though wishing to accumulate merits for the next world, yet would not renounce the present; and that this origin is to be sought in Southern lands, in which Christianity and monasticism were first propagated.

There were guilds for every trade and profession: guilds of jewellers and workers in metal, bakers and butchers, tailors and cobblers, carpenters and masons, tanners, drapers, hatters, linen-spinners and wool-weavers, and many others. They were bound together by the strictest rules and customs, and had their special uniforms, corporate seal and place of meeting. In

many cities they lived together on the same street, or in the same quarter, around their guildhall, where they frequently assembled to discuss their common interests, to inquire into the observance of the statutes or share in the joys of large and fraternal banquets. The type and image of the guild was the Christian family. They selected their own officers, who disposed of masterships, delivered patents, collected fees, visited the workshops and imposed necessary fines. Those chosen by the guilds had to accept the office or pay a heavy fine. All disputes among the members were settled by the guilds, and not in court. The expenses of the guilds were provided for by entrance fees, regular contributions and legacies. Each craft was independent and regulated its own affairs. The king's license was not necessary for the foundation of a guild. Indeed, guilds often fought kings and held them responsible for wrongs inflicted on their fellows. The by-laws of all the guilds breathe the spirit of reverence for law and of love of liberty. No ordinance could be made against the common law; the liberties of city and town were to be upheld; rebels against the law were expelled from the guild. Nearly every single guild was incorporated and subject to a uniform principle of government. The charter, with constitution and by-laws, had to be submitted to city and town authorities for approval.

It was the religion of Jesus Christ, as taught by the Catholic Church, that held the members of these various associations together in the spirit of brotherly love and in the sure hope of an eternal reward. Their essential nature is pointed out by the great Archbishop Hincmar as the *obsequium religionis*, which means

prayer coupled with every exercise of charity. The purpose of divine service and prayer stands out prominently as the chief object of brotherhood. The guilds were under the special protection of popes and bishops, and enjoyed many spiritual privileges which were highly prized in the ages of faith.

The number of guilds was very large. At the beginning of the sixteenth century there were thirty thousand such organizations spread over England, most of them well endowed with lands and houses. There were eighty in the city of Cologne in Germany, seventy at Lubeck and over a hundred at Hamburg.

"The guild," as Brentano remarks, "stood like a loving mother, providing and assisting at the side of her sons in every circumstance of life, caring for her children even after death; and the ordinances as to this last act breathe the same spirit of equality among her sons on which all her regulations were founded, and which constituted her strength. In cases of insolvency at death, the friends of poor members were to be equally respected with those of the rich." This reads like a romance in these days of greed and selfishness, but we must remember that religion had so permeated every feature of social and domestic life that all the guilds of craftsmen and merchants appear as so many religious confraternities. One of the first requisites, in fact the essential condition for the formation of a guild, was that they find a priest, "holy and learned," to act as their chaplain, in conducting special services for them and saying Mass for the living and dead members. His salary was determined at the outset and faithfully paid by the members. "In this respect," remarks Brentano, "the craft-guilds of all

countries were alike; and in reading their statutes one might fancy sometimes that the old craftsmen cared only for the well-being of their souls. All had particular saints for their patrons, after whom the society was frequently called; and, when it was possible, they chose one who had some relation to their trade. They founded Masses, altars and painted windows in cathedrals; and even at the present day their coats of arms and their gifts range proudly by the side of those of kings and barons. We find also innumerable ordinances as to the support of the sick and poor; and to afford a settled asylum for distress, the London guilds early built dwellings near their halls." Such a condition of things ought to meet the unqualified approbation of Carroll D. Wright, who maintains that "an ideal state of society is to be found only when religious elements predominate."¹

The Corpus Christi procession gave ample opportunity for the display of liveries, banners, insignia and emblems of the various guilds. It was, however, chiefly a religious act, a solemn and public profession of Catholic faith in the Real Presence of Christ in the Holy Eucharist, as it may still be witnessed every year in Catholic cities, such as Vienna and others of the Old World.

The patronal feasts of the guilds were days of great rejoicing and display. Gorgeous processions in picturesque and costly robes, with lights and flowers and music, moved in perfect order, gaily, through the streets and delighted the hearts of young and old. All was religious. "Each guild's first steps were bent towards their church, where Solemn High Mass was

¹ "Some Ethical Phases of the Labor Question."

chanted; thence went all the brotherhood to their hall for the festive dinner. The procession on the occasion and other amusements so dear to Englishmen, when their country was 'Merrie England,' were meant to be edifying and instructive; and helped religion to make her children both good and happy, through even their recreations. . . . Through such means, not only were the working-classes furnished with needful relaxation, but their very merrymaking instructed while it diverted them."¹

Public dinners, with music and song, at which all the guildmen assisted with wives or sweethearts, would follow the religious ceremonies. After dinner, theatrical representations of a semi-religious nature would amuse and instruct young and old. Thus both soul and body were regaled at the patronal feasts. It is true that feasting and drinking sometimes gave occasion to ecclesiastical interference, but a natural readiness to submit to and obey would prevent a universal abuse of the good things.

Nor were educational facilities lacking for the children of the guildmen, and out of the common treasury many colleges and schools were founded and supported. The constitutions and by-laws of the guilds of all countries were fundamentally the same. They were inspired and carried into effect by that Holy Church which all the nations of Europe venerated and loved as their common mother. "If a brother falls into poverty, if he incurs loss by fire or shipwreck, if illness or mutilation renders him unable to work, the brothers contribute to his assistance. If a brother

¹ "The Church of Our Father," by Canon Rock, vol. ii, p. 418.

finds another in danger of life on sea or in captivity, he is bound to rescue him, even at the sacrifice of a part of his own goods; for which, however, he receives compensation from the brother assisted, or from the community. English guilds' statutes frequently mention loans to be given to brothers carrying on trade, often with no other condition than the repayment of it when it should be no longer needed. The sick brother found in his guild aid and attendance; the dead was buried; for his soul prayers were offered and services performed; and not infrequently the guild gave a dowry to his poor orphan daughters. The numerous provisions as to the poor, as to pilgrims and other helpless people, in the statutes of English guilds, prove that non-members in want found help from them as well."¹

The duties of the guild-brothers consisted chiefly in the exercise of the corporal works of mercy. The principles and motives of the association were Christian charity, and not, like the beneficial organizations of our own day, personal gain and profit. It was something higher than material gain and personal advancement that led men into these associations. It was a lively faith and an ardent desire for the practice of Christian virtue, or, as an ancient guild of Exeter in England put it to its members, that they thus collected in assembly "for the love of God, and for our souls' need, both to our health of life here, and to the after days which we desire for ourselves by God's doom."

One of the principal objects of the craft-guilds re-

¹ "On the History and Development of Guilds," p. 39.

lating to the temporal welfare of its members was to render them secure in the independent earning of their living by means of their trade. Freedom of trade was stoutly opposed by legal enactments. All artificers and craftsmen had to choose their trade or craft, and after having chosen it, they could not use another. Legal provision was made to enable every one with a small capital to earn his daily bread in his trade, without fear or danger of being "run out of business" by a wily neighbor. This became a live principle in all the craft-guilds of the Middle Ages. We find it put into form and shape in the so-called "Secular Reformation" of Emperor Sigismund, issued in the year 1434. Herein the ancient law is reinforced, prohibiting that one person carry on more trades than belong to him: "Will you hear what is ordained by imperial law? Our forefathers have not been fools. The crafts have been devised for this purpose, that everybody by them should earn his daily bread, and nobody shall interfere with the craft of another. By this the world gets rid of its misery, and every one may find his livelihood. If there be one who is a wineman, he shall have to do with his wine trade, and shall not practise another thing besides. Is he a baker, the same, etc., no craft excepted. And it is to be prevented on imperial command, and to be fined with forty marks of gold, where it is heard that the imperial towns do not attend to this, that nobody of any trade whatever shall interfere with the craft of another."

The relations between masters and workmen were regulated by law. Incipient disputes and difficulties were settled by the warder of the guild as the deciding authorities. If a master failed to pay his workman

the lawful wages, he had to stop working at his trade until he discharged his debt. On the other hand, "if any serving-man shall conduct himself in any other manner than properly towards his master, and act rebelliously towards him, no one of the trade shall set him to work until he shall have made amends before the mayor and aldermen, and before them such misprision shall be redeemed."¹ The Tailors' Guild of Vienna had this rule, that "no workman shall be allowed to leave his master fourteen days before a festival," generally at a time when there would be the greatest demand for work.

The ordinances of the guilds for the regulation of wages were supported by State law. Winter wages were lower than those paid in summer. A certain rate of wages was fixed in all the departments of industry. Nor was this considered to be an undue interference of the State in the Middle Ages; for the State's first duty consisted in protecting the weak against the strong, the poor against the rich. People believed not only in certain rights and privileges, but also in duties and obligations of individuals towards society. Every attempt to oppress or even to take unseemly advantage of the temporary distress of another was looked upon as usury and severely condemned. The rich who paid higher wages than the statute allowed and thus raised the rate of wages and who thereby prevented poorer men from having laborers, were punished. When, in the year 1362, a destructive storm in London caused great havoc to the roofs of houses, a royal order decreed that "materials for roofing, and

¹ Riley's "Memorials."

the wages of tilers, shall not be enhanced by the reason of the damage done by the tempest."

The guildmen were taught to look upon work as a sacred trust, a holy function, the complement of prayer and the foundation of a virtuous life. Before their eyes were the luminous examples of those blessed toilers, the saints of God, whom they represented with the implements of the various trades; thus the Blessed Virgin Mary was represented as busy at the spinning-wheel, and her holy spouse, St. Joseph, with hammer and saw. As every member of the guild had to be of legitimate birth and of an unblemished and spotless reputation, so his work was to be solid and faultless as the manifestation of his character. Sham and deceit were universally despised, and legal penalties were inflicted on work of inferior quality. To prevent fraud and deception, all trades were under the close inspection of the guild-warders and local authorities. Thus the jewelry business, which presented a special temptation to cheating, was kept under vigilant eyes. To check the deceits which had crept into the jewelry trade, an Act was passed in 1403, providing that, "Whereas many artificers, imagining to deceive the common people, do daily make brooches, rings, beads, candlesticks, hilts, sword-pommels, powder-boxes, of copper and lead, like to gold and silver," a penalty is decreed on those who pass for gold and silver what is but copper and lead. A man should see whereof a thing is made "for to eschew deceit." In their anxiety to secure the production of solid articles, silk was allowed to be imported into England only as raw material, because of its being in foreign lands "falsely and deceitfully wrought." Worsteds goods were considered

false work and false stuff, not being exclusively of real wool; for persons purchased goods "trusting that it shall be within as it showeth without, where of truth it is the contrary."

The same strict supervision was exercised over food and provisions. Butchers and bakers were severely punished if they asked unfair prices or sold bad meat or bread. In some parts of Germany dishonest bakers, when caught, would publicly be placed in a basket attached to a long pole, and dipped in a puddle. The Bakers' Guild of Winchester ordained that the bread should be white and well baked; each loaf should be of full weight, under penalties according to the lack of weight. Bread could not be fetched from the baker's before noon. Every baker had to put his seal on every loaf, so that he could not disown it if it was not good. Every product from the hand of a member of a guild was to be perfect, "for the honor of God and the welfare of man." To insure the good qualities of their wares, men were not to work at night by candlelight, but only in full daylight. The vacation days of the guild-brothers were many, and their hours of work were comparatively short, so as to give them plenty of time to attend to their many religious and domestic duties. Thus the weavers of London were forbidden to work between Christmas and Candlemas Day (from December 25th to February 2d). The cutlers of Hallamshire were not allowed to work from August 8th to September 5th, nor from Christmas to January 23d.

Every trade was divided into three classes: masters, companions (or journeymen) and apprentices. Apprenticeship lasted from two to seven years, and began between the ages of twelve and seventeen. A

master was allowed only one apprentice besides his son; an exception was made in favor of butchers and bakers, who were allowed an unlimited number of apprentices. The admission of an apprentice was surrounded with impressive ceremonies; it took place in the town hall, in solemn session of the guild and in presence of the town authorities. The apprentice was solemnly placed under the master's care, and thereby became a member of his family. The master stood to him in the place of father, and watched over his morals as well as over his work.

The nomination of a journeyman or companion was the next important event in the guildman's life, and followed the expiration of the term of a satisfactory apprenticeship. He reached the highest point of honor at his installation as a master. The journeyman who desired to become a master had to undergo a most trying ordeal: under the supervision of a competent judge, chosen by the guild, he had to produce his masterpiece, a faultless piece of workmanship.

Of all the guilds, it appears the Weavers' Guild enjoyed the greatest honor and independence; its members distinguished themselves, especially in Flanders and Brabant, by wealth and self-respect, and stood at the head of all other craftsmen. The other guilds were modelled after theirs.

The continual intercourse between the towns of the several trading countries, maintained chiefly through the so-called Hanse Towns, produced a general similarity in the development of the social order. It is not surprising, therefore, that the same religious fervor and spirit of charity are found in all the guilds of Europe. The same anxious solicitude for the repose

of the faithful departed—hence the many Masses and constant almsgiving “for the soul and sake of the dead”—and the same helping endeavor for the widows and orphans characterize the guilds of all nations. Dowries were frequently given by the guilds to poor girls so as to enable them to become nuns or to marry. Thus a guild of London had this provision: “If any good girl of the guild, of marriageable age, cannot have the means found by her father, either to go into a convent or to marry, whichever she wishes to do, friendly and right help shall be given to her, out of our means and our common chest, towards enabling her to do whichever of the two she wishes to do.” A similar ordinance is made by the Guild of Berwick-upon-Tweed: “If any brother die, leaving a daughter true and worthy and of good repute, but undowered, the guild shall find her a dower, either on marriage or on going into a religious institution.”

Owing to the flourishing condition of the guilds, trade in all its various branches and products reached, particularly in Germany and England, a degree of perfection which it has not attained since the days of the Protestant Reformation. In many monasteries, architects, painters and brass-founders were living and working in large numbers. The religious calm and serenity which reigned in these holy places added to the serenity of existence and lent a cheerful energy and indomitable perseverance to the work of the artisan. The Church employed large numbers of artists and mechanics in the construction of her magnificent churches, schools and monasteries. The bishops of the Middle Ages were the chief patrons of architects and builders, and the trowel was significantly placed on

their coat of arms. The episcopal cities were the most prosperous. Fairs and markets, held around the grand cathedrals in connection with Church festivals (frequently on the anniversary of the dedication of the churches, hence the word *Kermess* or *Kirchweihe*), gave a great impetus to trade and manufacture.

Toulmin Smith, after a careful examination of the statutes of English guilds, sums up for us their history, and points out how the ancient principle of association, for several centuries, had been an essential part of the social life of England, and that it had always worked well until they were forcibly meddled with. He believed that if the spirit in which those early fathers met together, prayed together, aided one another, their faith in law-abidingness and liberty and their charity, could be shown to their brothers and sisters of these later days, it would not only bring closer to the present the hearts and hands of the past with profit to themselves, but that the work would also, by example, give invaluable hints to sincere men and workers now.¹

(c) COMMERCE.

In pre-Reformation times agriculture was held in the highest popular esteem; next to it came handicraft. Commerce came last and lowest in public estimation. Commerce, it was said, could not enrich the nation; for it only transferred goods from one hand to another, and what the merchants gained was at the cost of the people. The celebrated scholar of Rotterdam, Erasmus, did not speak in eulogistic terms of the merchants

¹ "English Guilds," from original MSS., London, 1870.

of his time: "Merchants are the vilest and most contemptible men; they lie, cheat, steal and impose upon others."

But with the growth of industry commerce began to thrive, and at the close of the fifteenth century we notice, with industrial prosperity, everywhere the signs of commercial opulence. The fishing trade and the coal trade developed considerably, and added to the national prosperity of England, while individuals rose from the lowest conditions of life to immense wealth. Wool became the chief commodity and principal article of commerce in England. English wool was of the finest quality, and superior to any produced on the Continent. It was frequently exported into Flanders and Spain, to be sent back after it had been manufactured into cloth. The demand for wool exceeded the supply. It was on account of the increasing value of wool that much arable land was converted into pasture; the raising of sheep became more profitable than the cultivation of corn and grain. Still there remained an abundance of cereals, and enough to supply foreign markets.

Germany, so rich in mines, was the Mexico and Peru of Europe. Some of the German cities carried on a European commerce. Nuremberg, a beehive of industry, sent abroad everywhere its almost priceless works in gold, silver, copper, bronze, stone and wood. In 1458 Æneas Sylvius, afterwards Pope Pius II., wrote: "We proclaim it aloud, Germany has never been richer or more prosperous than to-day. The German nation takes the lead of all others in wealth and power. The houses of the burghers of Vienna are roomy and richly decorated, built of freestone,

with high, stately façades, painted within and without; they look like palaces of princes."

Christianity, as represented by the Catholic Church, always demands justice in commerce; it ever condemns usury, as diametrically opposed to justice. A universal delicacy in dealing justly with one's neighbor was manifest in pre-Reformation times, sometimes to such extent as to look unfavorably, and even condemningly, on the lending of money on interest. Under Henry VII. an act of Parliament was passed "against usury," which then meant and was explained against all lending of money on interest. Jansen explains in his "History of the German People" how this fine sense of justice became prevalent in those ages: "The ecclesiastical law¹ insisted that no interest should ever be exacted from those in need, to whom money was lent as a help in immediate want; such exaction was considered disgraceful trading on the necessity of a fellow creature, and covetous appropriation of what belonged to another. This moral and religious code obtained judicial sanction from the State in the Middle Ages as being the embodiment of the Christian order of society; the ecclesiastical law against interest was treated as secular law, and ruled in the civil as well as in the Church courts of justice."

In the fifteenth century impoverished Italians fell into the hands of Jews and unscrupulous Christians who lent money at an exorbitant interest. Poor Franciscan friars then collected a large sum of alms, opened a bank and rescued the people from the fangs of usurers by lending out money on very little or no

¹ *Usura est, ubi amplius requiritur, quod datur. Corp. Juris Can., C. 19, X de usura, §19.*

interest. This is the origin of the famous *Monts-de-Pi  *. Disappointed Jews tried to crush this charitable undertaking, but the Church threw her protecting mantle over it and caused it to prosper.

To buy up commodities with a view of selling them again at a higher price was considered the worst form of usury. "Whosoever buys up corn, meat and wine," Trithemius says, "in order to drive up the price and to amass money at the cost of others, is, according to the laws of the Church, no better than a common criminal." Canon law forbade the arbitrary raising of the price of food and other commodities, and required the fixing of the right prices and the just wages for labor. Janssen justly concludes: "It was the casting aside of those principles that caused the ruin of the working classes and the rise of the proletariat of later times."

No wonder that non-Catholic writers have found themselves compelled to extol this phase of the social order in the Middle Ages. They marvel at the almost universal content of the working people and at the harmony and peaceful interchange of the different classes of society, and when reflecting on the chaotic condition that followed the outburst of the sixteenth century and the social unrest and dissatisfaction of modern times, they then in mournful remembrance bestow unstinted praise on the days of guild-life. "How beneficial," the Protestant Novalis says, "how well adapted to the exigencies of human nature, were these religious institutions, is proved by the vigorous expansion of all human energies; by the harmonious development of all moral and intellectual faculties which they promoted; by the prodigious height which

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individuals attained to in every department of art and science, and by the universally prosperous condition of trade, whether in intellectual or material merchandise, throughout the whole extent of Europe, and even to the remotest India. A vital Christianity was the old Catholic faith. Its all-presence in life, its profound humanity, the indissolubility of its marriages, its adaptation to human wants, its joy in voluntary poverty, obedience and fidelity—as these are the primary traits of its institutions, so they undeniably stamp it as a genuine religion.”¹

§ 2. *After the Protestant Reformation.*

The great Spanish philosopher Balmes describes the condition of Europe before the religious revolt as most prosperous: “Europe everywhere displayed extreme activity; a spirit of enterprise was developed in all hearts; the hour had come when the nations of Europe were about to see open before them a new horizon of power and grandeur, the limits whereof were invisible to the eye.”²

But dark clouds were steadily gathering, and soon covered that “new horizon” with a pall of nameless distress. The hour had come when “the wild boar” entered the blossoming vineyard of Christian civilization and caused indescribable havoc in God’s plantation. A priest lifted his hand against the Church that had educated him and raised him to the sacerdotal dignity, after he had vowed obedience to her. The blow he

¹ Cf. “Dublin Review,” vol. iii.

² “Protestantism compared with Catholicity.”

dealt did not bring about the death of the Church, for she is immortal; but it fell upon the nations of Europe, and opened an ugly gash from which their life-blood has been ebbing away ever since, and which will not close until their return to the unity of faith.

It is only of late years that the history of the Protestant Reformation is generally being studied from original sources, and that the so-called Reformers, divested of their fictitious greatness and fabulous heroism, are permitted to appear in their own apparel and speak in their own language. Martin Luther is no longer, in the eyes of scholars and solid historians, the "sublime hero" and "saintly reformer;" his name will no longer be handed down to generations, except as a name of infamy and dishonor. Luther was not a reformer, but a wanton rebel, and the father of a fatal revolution. In the place of the spiritual hierarchy instituted by Christ, he put intellectual anarchy. Under the pretence of seeking freedom, men were induced to renounce allegiance to a divinely constituted authority, and to accept the opinions of the Reformers. Reason had as little to do with the Reformation as liberty. Wherefore Laurent remarks: "Protestantism ends with the denial not only of liberty, but also of reason."

Luther's teaching had a calamitous effect even upon the material condition of the German people, inasmuch as it rudely overturned the established social order. It consummated the degradation of the free peasant to the condition of the serf; it destroyed, or reduced to a mere shadow of their former selves, the innumerable guilds, by removing the old Church influence which gave them life and stability, and pre-

vented their becoming selfish trade-monopolies; it broke up the entire German society by weakening the religious belief, and brought about the almost indescribable immorality and dissoluteness of the people in the middle and second half of the sixteenth century, which only found a parallel in the nigh complete disappearance of all true intellectual and artistic activity.¹

Luther was anything but a liberator of the poor from the tyranny of the mighty. He was ever on the side of power and wealth. In 1898 Professor Harnack said at the Evangelical Social Congress in Berlin, that the founder of Protestantism had neither eye nor heart for the social improvement of his time. Indeed, Luther taught the most slavish doctrine of submission to the powerful, even "against knowledge and reason." He maintained that the abolition of slavery would be against the Gospel. He caused the riotous and bloody revolt of the country people in 1525, known as the Peasants' War. He openly incited the peasants into rebellion, but when he saw the enormity of the crimes committed under the sanction of his "new Gospel," he became the apostle of despotism, and preached the slaughter of the poor deluded peasants: "Prick! Strike! Strangle, whosoever is able to! Well for thee if thou shouldst die doing so; for a happier death thou couldst not obtain."²

After the Peasants' War, Germany presented a most dismal appearance. Over one thousand convents and castles lay in ashes; hundreds of hamlets had been burned to the ground; the fields were uncultivated, the ploughing utensils stolen, the cattle killed or

¹ Cf. "Westminster Review," January, 1884.

² *Sämmtliche Werke*, vol. 24.

carried away. The widows and orphans of more than one hundred and fifty thousand slain peasants were living in deepest misery. These were some of the fruits of Luther's preaching of which he seemed to boast: "I, Martin Luther, have slain all the peasants in the insurrection because I commanded them to be killed; their blood is upon my head. But I put it upon the Lord God, by whose command I spoke."¹

Without a true conception of Luther's character and work, no one can form a correct estimate of the virulent nature and tragic importance of the so-called Reformation. The same is to be said of his fellow reformers: they were mischievous enemies of the people and the fiery propagators of despotism and absolutism. That lofty spirit of Christian democracy and popular liberties which flourished in the Middle Ages perished with them. "We have to keep the people in poverty, so that they may remain in subjection and obedience," Calvin says; and they are hard words in the mouth of one who claimed to bring liberty and prosperity to millions. In Geneva he organized a reign of terror, and wherever his doctrine was accepted, people fell into a state of barbarism. During the two centuries in which Scotland bore the yoke of Calvinism, it was the poorest and most uncivilized country of Europe.

The disciples of the "Reformers" did not seek the good of the Church, but Church goods; they hungered and thirsted not after justice and purity, but after silver and gold. The petty rulers saw in the Reformation only an opportunity of increasing their own lands

¹ *L. c.*, vol. 59.

and revenues by seizing those of the Church. Zeal for religion was a plausible excuse for spoliation. "There is something unspeakably revolting to the human mind in the combination of petty dominion and boundless tyranny; but never did it assume a more odious form than when religion became the sport of such men's caprices. The people had so little to do with the movement that they may be said not to have comprehended its purport."¹

Protestantism is, in its very essence, revolutionary: it is a protest of individual reason against divine authority as represented by the Church of Christ. It is the religion of individualism, and as such prepares the way for socialism and anarchism. Rodbertus, one of the greatest national economists of Germany, confesses this truth when he writes: "Not individualism, but Socialism closes the series of emancipations which began with the Reformation. Socialism gives individualism its final sanction." The Reformation was in fact a sinister emancipation: it unloosed the beast in man; it appealed to all that is low and degrading in human nature; it renounced obedience to God, and put man in His place. All modern uprisings against lawful authority; all rebellion of the public mind against the Divinity and the Church of the Incarnate Word are traceable to the Protestant Reformation as the prolific mother of spiritual and social anarchy.

In his Encyclical Letter of December, 1878, in which Leo XIII. gives us a bird's-eye view of the condition of the entire world, the Pope mentions the Protestant Reformation, "that atrocious war against the Catholic

¹ "The Edinburgh Review," October, 1880.

faith," as the source of all the present social misery; because it aimed at giving free course to the rejection of all revelation, and giving the rein to every kind of unlawful desire which pervaded the whole of civilized society. Now was done what pagans would never dare do; governments were organized without God or without recognizing His eternal laws. "It has been contended," Leo XIII. says, and his words apply particularly to us, here in the United States, "that public authority with its dignity and its power of ruling, originates not from God, but from the mass of the people, which, considering itself unfettered by all divine sanction, refuses to submit to any laws that it has not itself passed of its own free-will. Next, after having attacked and cast away the supernatural truths of faith as being contrary to reason, the very Author and Redeemer of mankind has been forced slowly and gradually to withdraw from the scheme of studies at universities, colleges and high schools, as well as from all the practical working of public life. In fine, after having consigned to oblivion the rewards and punishments of a future and never-ending existence, the keen longing after happiness has been narrowed down to the range of the present life. With such doctrines spread far and wide, and such license in thought and action, it is no wonder that men of lowly condition, heart-sick of a humble home or a poor workshop, should fix eager eyes on the abodes and fortunes of the wealthy; no wonder that tranquillity no longer prevails in public or in private life, or that the human race has been hurried onward to well-nigh the verge of ruin."

Dr. Döllinger stigmatized the "blessings" of the Reformation when he wrote: "Retrenchment, disre-

gard, robbing the poor, are everywhere the signature of the Protestant Reformation."

A great English historian and philosopher corroborates these statements. Buckle, in the first volume of his "History of Civilization," remarks: "The Reformation being an uprising of the human mind, was essentially a rebellious movement, and thus increasing the insubordination of men, sowed, in the sixteenth century, the seeds of those great political revolutions which, in the seventeenth century, are noticeable in nearly every part of Europe. . . . Whatever the prejudices of some may suggest, it will be admitted by all unbiassed judges, that the Protestant Reformation was neither more nor less than an open rebellion. . . . That same right of private judgment, which the early reformers had loudly proclaimed, was now pushed to an extent fatal to those who opposed it." This it was which, carried into politics, overturned the government, and carried into religion, upset the Church. Professor Laurent, of Ghent, who has never been accused of any love for the Catholic Church, says:

"The Reformation is a revolution, and every revolution brings misfortunes and ruins without number. The Reformation, more than any other revolution, was accompanied by blood and devastation; in France, the civil war and the terrible massacre of St. Bartholomew; in England, the scaffold permanently erected by the conqueror against the conquered; in Germany, the Thirty Years' War that put back civilization for a century; everywhere disunion and hatred, dividing Christians among themselves up to the present day."¹

¹ F. Laurent, *Études dans l'histoire de l'Humanité*, vol. viii.

What Erasmus said of the effect of the "Reformed Religion" on literature, "*Ubi regnat Lutheranismus, ibi litterarum est interitum*," is equally true of the social condition.

Janssen gives a sad and ugly picture of the decadence of social and moral life in Germany from 1520 to 1570. He has proved beyond doubt, by an accumulation of historical facts, that the Reformation was principally a social and economic revolution, the rising of the rich against the poor, the violent seizure of the funds left by the generosity of centuries for the benefit of the needy, and the instruction of the ignorant, the suppression of hospitals, asylums and schools created by a lively faith.

For England, William Cobbett, in his "History of the Protestant Reformation," proves that the Reformation was "a devastation of England, which was, at the time when this event took place, the happiest country, perhaps, that the world had ever seen;" he shows how the Reformation "marched on plundering, devastating and inflicting torments on the people, and shedding their innocent blood;" and he presents to "all sensible and just Englishmen" a list of abbeys, priories, nunneries, hospitals and other religious foundations confiscated by the Reformers, who brought to England the misery of pauperism "in exchange for the ease and happiness and harmony and Christian charity enjoyed so abundantly and for so many ages" by Catholic England; and he maintains that "the Reformation is the cause of misery, mendicity, nakedness, famine and the endless list of woes which we see and which stun our ears. England, celebrated, when it was Catholic, as the land of hospitality, gener-

osity, comfort, opulence and serenity, has become, under the Protestant yoke, the theatre of cold egotism, of the labor of the beasts of burden, of extreme misery and rapacity."

One of the best writers on the economic history of England, Thorold Rogers, who has never been suspected of any admiration for the Catholic Church, says in his "History of Agriculture": "Since the Reformation a conspiracy, concocted by law and carried out by parties interested in its success, was entered into to cheat the Englishman of his wages, to deprive him of the means of providing for old age . . . and to degrade him into irreparable poverty." He points to the guilds of the Middle Ages which obviated pauperism: "They assisted in steadying the price of labor, and formed a permanent centre for those associations which filled the function that in more recent times trade-unions have striven to satisfy." "The shameless confiscation of the entire property of the craft-guilds, one of the worst kinds of wanton plunder in European history, perpetrated under Henry VIII. and Edward VI. to fill the royal purse, brought untold misery to the masses of the working people."

"Merrie England" died with the departure of the olden religion; the working people, once so proud and noble, entered into a dreary servitude. One instance from London to show how desolate and hard became the lot of apprentices who enjoyed such paternal care and protection in the Catholic guilds: When Cromwell had abolished the feasts of Christmas, Easter and Whitsuntide and other festivals commonly called holidays, "as tending towards superstition,"

and had introduced the strict puritanical observation of Sunday, the apprentices, who by this "were not only deprived of the benefit of visiting their friends and kindred," but of the necessary recreation, petitioned Parliament in 1646 for the appointment by law of one day in every month for these purposes; and Parliament thereupon set apart for them the second Tuesday in every month.

A writer in the January number, 1842, of the "Edinburgh Review" candidly admits that the actual condition of the laboring body of the people was getting rather worse than better after the middle of the sixteenth century. "The 'golden age of Queen Bess' was anything but golden to the peasantry of England." Queen Elizabeth herself, after her tour through England, exclaimed in the words of Ovid: *Pauper ubique jacet*,¹ the poor is everywhere in a downtrodden condition.

Extreme poverty, caused by the confiscation of the patrimony of the poor, Church and guild property, drove men to stealing. Under Henry VIII. seventy-two thousand thieves were arrested and executed.

Towards the close of Elizabeth's reign, the small farmers were in a dreadful condition of extreme distress. "The average price of an acre of land was about twice what it had been half a century earlier, while real wages had certainly fallen in the interval." And the wages kept on decreasing, and with it the wretchedness of the poor. About the year 1495 wages were twice and even three times higher than they were a century later. Instead of "the sweet yoke" of Christ's Church, the masses of English working people had to bend under the galling yoke of a pagan inequality

¹ Fasti i, 218.

and the most abject pauperism. "It will be perceived that the 'Merrie England' of the days of Elizabeth was, in some respects, rather a terrible country to live in."

We cannot resist the temptation of quoting extensively from the learned work of Thorold Rogers, "Six Centuries of Work and Wages":

"The condition of English labor had been *continuously deteriorated* by the acts of government."—"The relative position of the workman was one of far more hope and far more plenty in the days of Plantagenets, than it has been in those of the House of Hanover; that wages were, relative to their purchasing power, far higher, and the margin of enjoyable income over necessary expenditure was in consequence far wider."—"In the early history of the English people, the bias of judges and law courts was directed towards the emancipation of the peasant and the maintenance of personal rights. The process by which the serf became the copyholder was greatly assisted by the interpreters of common law. But from the days of the Stuarts, the judges were servile, timid and the enemies of personal liberty. Over and over again Parliament has interposed to sweep away precedents which have coerced natural liberty, and interpretations which have violated justice. For generations it seemed that the worst enemies of public and private liberty were those courts whose duty it was to adjudicate equitably and to state the law with fairness."—"The Church of the Middle Ages conferred inestimable benefits on mankind, and especially on England. . . . England was planted full of monasteries and of capitular bodies. They had, to be

sure, the fatal gift of wealth, but they seem to have used their wealth well. They were founders of schools, authors of chronicles, teachers of agriculture, fairly indulgent landlords and advocates of generous dealing towards the peasantry.—I cannot say that people did not perish from want in very bad times. But fortunately for the English people their habit, even under the adverse circumstances of their existence, was always to subsist on abundant provisions of naturally high quality. They ate wheaten bread, drank barley beer and had plenty of cheap though perhaps coarse meat. Mutton and beef at a farthing a pound, take what multiple you please, and twelve is a liberal one, were within the reach of far more people than they now are. The grinding, hopeless poverty under which existence may be just continued, but where nothing is won beyond bare existence, did not, I am convinced, characterize or even belong to mediæval life. That men died from want I can believe, but I do not think that they lived and died by inches, so to speak. There were many means by which occasional distress was relieved. In the first place, the relief of destitution was the fundamental religious duty of mediæval Christianity, I might have said of Christianity itself. . . . Where mendicancy was no disgrace, almsgiving was like to be considered the most necessary and the most ordinary of the virtues. That the monasteries were renowned for their almsgiving, is certain. The duty of aiding the needy was universal.”

The circulation of counterfeit money and the spoliation of guild property under Henry VIII. and Edward VI. are denounced in scathing terms by Rogers:

"In 1543 Henry put out his first debased money. . . . The process was continued by the guardians of Edward VI. . . . Elizabeth reformed the currency in 1560, restoring the old standard.—But the issue of base money is rapidly and irremediably mischievous. It affects all, except those who are quick at measuring the exact extent of the fraud, and, by turning the base coin into an article of traffic, can trade on the knowledge and skill which they possess. To the poor, and, indeed, to all who live by wages and fixed salaries it is speedily ruinous. The effect of Henry's and Edward's base money, though it lasted only sixteen years, was potent enough to dominate in the history of labor and wages from the sixteenth century to the present time, so enduring are the causes which influence the economical history of a nation.—The second injury which Henry put on his people was the destruction of the guilds and the confiscation of their property. The sums he had received from the monasteries, and the profits he made by debasing the currency, were still insufficient for his wants, and he resolved on confiscating the rest of the corporate revenues which still survived. In the last year but one of his reign a Bill was actually passed by both Houses for the dissolution of all colleges, chantries, hospitals, free chapels, etc.; and it is probable that the universities, the colleges and the public schools would have been swept away into an all-devouring exchequer, had not Henry died before the Act was carried out.—Somerset, the uncle of Edward VI., procured the Act by which these guild lands were confiscated, on the plea of the 'superstitious use' with which they were generally associated. He did not, indeed,

venture on appropriating the estates of the London guilds, for London had it in its power to make revolutions, and they were spared, after ransom paid, under the plea that the guild did service to trade. Similarly the chantries annexed to the Oxford and Cambridge colleges were not reft from these institutions, but allowed, discharged of the duty. . . . These guild lands were in the aggregate considerable, and the confiscation made Somerset and the Reformation unpopular. After Somerset's execution, the rapacity of Northumberland made the Reformation still more odious; and when this schemer attempted to set Jane Grey on the throne, the most Protestant district of England rose against the new order of things, protected Mary, who trusted herself to them, and made her queen. . . . The English laborer, then, in the sixteenth century was almost simultaneously assailed on two sides. The money which he received for his wages was debased, and the assistance which his benefit society gave him in times of difficulty, which allowed him loans without interest, apprenticed his son or pensioned his widow, was confiscated. All the necessities of life rose in value in the proportion generally of 1 to 2½, while the wages of labor rose to little more than from 1 to 1½. His ordinary means of life were curtailed. . . . But the deterioration of his condition was not confined to the loss of money wages. He lost insurance also, the fund destined to support him and his during the period of youth and age, when work is not open to the imperfect powers of youth, and has become impossible to the enfeebled powers of age."¹

¹Thorold Rogers, "Six Centuries of Work and Wages," vol. ii.

No sooner was the beneficent influence of the Church withdrawn from the craftsmen by the disestablishment of the guilds than they sank into disorder and weakness. Their isolated way of working left them to the hardness of grasping men.

'But,' as Brentano remarks, "when the zeal against everything connected with Catholicity, influenced by the Reformation, had cooled down a little, the old associates felt painfully the want of their former convivial gatherings. Guilds were therefore reestablished for social purposes, and from this probably originated our clubs and casinos of to-day. Of the essential nature of the old guilds there is, however, no other trace to be found in these modern representatives."

Are our modern trade-unions the lawful successors of the old guilds? They may be their dwarfed, legitimate heirs; but they are only lopsided representatives of the Catholic guilds. Trade-unionism is essentially different from the ancient guild system. The master craftsman of the guild owned all: tools, raw material, workshop and product. The modern workman owns nothing of the machinery, raw material or finished product: the former master has become a machine-tender.

Shall the past come back? Shall the guilds be revived? Pope Leo XIII. pleaded for their return, but under a modified form: "Such associations should be adapted to the requirements of the age in which we live—an age of greater instruction, of different customs and of more numerous requirements in daily life." The guilds as they existed in the Middle Ages cannot be called back. Conditions under which a

simple industry could be carried on have entirely changed. Above all, the soul, the life of the ancient guild, has left the body of our working classes: the one common faith in and an unquestioned obedience to Holy Mother Church are missing. We must look elsewhere for social reform in modern times.

CHAPTER VI.

THE CATHOLIC MOVEMENT IN BEHALF OF SOCIAL REFORM.

PROTESTANTISM has completely broken up the symmetrical structure of mediæval society with its Catholic achievements for the welfare of the people. The ghost of the so-called Reformation is haunting the ruins of the former social order—an order of peace and prosperity. Will the Catholic Church abandon those ruins, and simply sit down, clasping her arms in hopeless agony? Will she wash her hands and say "I am not responsible for the havoc and devastation; I care not for the consequences"? The Church breathes the spirit of charity of her divine Founder. She bears with all sorts of misfortunes, because she hopes all things. She knows no discouragement, because she knows no failure. After an exaggerated individualism and an insane liberalism, both children of the Protestant heresy, had done their deadly work, and had plunged the poor laborer into deeper misery and desperation, the Church appeared again on the ghastly scene in the nineteenth century, and began with the removal of the débris of shattered walls and broken arches, once essential parts of a glorious mansion which the ages of faith had raised. The Catholic Church knows no lasting winter; she is ever sure

that spring will come again, when she may resume her work of reconstruction. Thus the spring came over fifty years ago; its vivifying breezes stole silently into the hearts of men and inspired them to devote all their faculties of soul and body to the rebuilding of the Christian social order. The work is now going on, and we are entitled to look for marvellous results in this twentieth century, which was so auspiciously consecrated to the divine Restorer of the human race by His Vicar on earth.

The first to take up the social question in Germany, and to recommend its careful study to the various Catholic associations, was the learned and ill-fated Dr. Döllinger. Intelligent laymen and zealous priests heeded his counsel and soon displayed remarkable interest and competency in discussing the social problems of the hour. A leader, however, was needed who would unite the various efforts and aspirations of Catholics into a distinct school of Catholic thought and teaching on the social question, with clearer views and more direct aims about the amelioration of the condition of the working people. The Providence of God had quietly and fully prepared the leader in the person of William Emmanuel Free-Baron von Ketteler, the greatest churchman in Germany during the nineteenth century.

§ 1. *Bishop Ketteler.*

Born at Münster, 1811, on Christmas day (whence his second baptismal name, Emmanuel), reared in the comforts and elegance of a noble and wealthy, and at the same time intensely Catholic family, he received

a splendid training at home, and a solid classical and legal education at different schools and seats of learning. He entered the civil service of the Prussian government, but left ere long, when the venerable Archbishop Droste-Vischering, of Cologne, was imprisoned for staunchly upholding the rights of the Church and conscientiously performing the sacred duties of his high calling. Ketteler refused to serve a government, as he expressed it, that would be guilty of so flagrant an injustice. Two years later, the handsome and accomplished gentleman of the world, who in the midst of amusement had never neglected his religious duties, began to study for the Church. As a priest, he was a model of zeal and religious fervor. The people to whom he ministered in crowded cities and in lonely country missions held him in affectionate reverence, and regarded him as an angel of light and consolation. The sacerdotal fire within him was fanned into a mighty flame, when, at his episcopal consecration in 1850, he received the fulness of the priesthood. As Bishop of Mainz, Ketteler developed those remarkable gifts with which God had endowed him for the glory of His Church and the welfare of a good-hearted but neglected people. His was an enthusiasm that waxed stronger with age, because kindled and nourished by the Spirit of God. He was all for God, all on fire with zeal for immortal souls. His charity knew no bounds; his courage, no hindrance. Enriched with a large experience of life, trained in military and civil service, severely disciplined in the practical school of ascetic theology, he was eminently fitted to grace the See of St. Boniface and to become a second apostle to Germany. Towering above

others in physical and intellectual powers, gifted with a phenomenal energy that called for deeds rather than words or plans, possessing an indomitable will, unflinching in the grace of God, Bishop Ketteler brooked no resistance on the part of those whose duty it was to follow and obey. He allowed no earthly difficulty to thwart his projects, and granted no quarter to the enemies of his holy cause. His purity of motive, his disinterestedness of purpose, and his ideal conception of the episcopal office, enabled him to commence the work of regeneration of Catholic Germany, which has been carried on to the present day with so much success. Severe towards himself, and austere in private life, Bishop Ketteler could be a gay and merry child among children, the friend and father of the poor and orphans, mild and merciful to the weak, terrible to the proud and godless. Loyal, though intrepid towards the civil government, proving himself a consummate statesman in his official dealings with the reigning powers, he freed his diocese from the unbearable yoke of secular interference; he restored the rights and liberties of education to Church and family, and, despite his slender resources, covered the country under his jurisdiction with a golden network of charitable and educational institutions.

Ketteler wielded a pen of flashing steel which cut through the tanglewood of modern errors with merciless penetration. During his long and glorious episcopate of twenty-seven years, no man wrote or spoke against the Church, or insinuated aught that might cast a shadow of reproach on the fair face of holy truth, without feeling his trenchant blade. No lie, however specious, could escape his piercing eye. His

numerous pamphlets on the controversies of the day bear testimony forever to his keen intellect and his vigilant guardianship of Catholic doctrine. The king on his throne and the peasant at his hearth, friend and foe, would listen to all that the valiant prelate had to say in defence of truth and sacred liberty. But it was in the pulpit that Bishop Ketteler appeared in all the dignity and power of his exalted position. His words, forged in a heart all aflame with love for Christ and His Church, sprang to his lips with impetuosity and fell like a shower of heavenly sparks on the souls of his hearers. Frequently the church could not hold the people who came to hear him; he often addressed from ten to twenty thousand persons in the open air. "Thus," the people would exclaim, "St. Bernard must have spoken to our forefathers." The magic of his personality won all hearts to God.

Such was the man who came to take up the social reform among the working classes. On many a previous occasion he had spoken and written on the social evils of the day, but it was not until 1863, when he published his book on the "Labor Question and Christianity," that he rallied around him the Catholic elements for the social movement, and that he forced the nation to look to the Catholic Church as an essential factor in solving the social problem. He considered it his special duty as a bishop to identify himself with the question of labor. "Immediately before my consecration," the Bishop says, "the Church, through the consecrating prelate, asked me: 'Wilt thou in the name of the Lord be kind and merciful to the poor and stranger, and to all that are in need?' I answered firmly, 'I will.'" As our divine Lord came not only

to save souls, but to assuage all kinds of sorrow and to heal all manner of ills, so the Bishop as His representative must have the care of the poor and suffering at heart. He then enters into the discussion of the labor question itself.

Ketteler complains that wages are now determined according to the strictest necessities of life, according to what is absolutely necessary to a man for his food, clothing and lodging. Labor has become a ware, subject to the laws that govern all other commodities. Wages, therefore, are regulated by supply and demand. Competition obliges the manufacturer to produce at the lowest possible cost. If there is an over-supply of labor, the manufacturer may say to the workingmen: "Who is ready to work for a minimum of salary?" What will they do? They have to choose between unjust and insufficient wages and starvation. What Christian heart can remain unmoved at this depth of misery! What sensations must it cause in those poor men who, with all they hold dear, are day after day at the mercy of the fluctuations of the market price? "This is the slave market of our Liberal Europe, fashioned after the model of our humanist, rationalistic, anti-Christian Liberalism and Freemasonry." The Liberal party, which is composed chiefly of free-masons, capitalists, rationalist professors and popular authors, who dine at the table of the rich, deceive the people with vain promises, and with their wicked theories of self-help, free trade, free labor and popular education. Christianity alone can reconcile the laborer to his hard life and dispose him to endure all that is painful in human toil. But *self-help* and *human dignity*, so frequently invoked by the Liberals, can do

nothing towards rendering his chains less galling. The atheistic education which the State imparts to the masses only embitters their animosity. The wealthy infidel finds his satisfaction in the good things of this life; but when he seeks to rob the workingman of his faith in God and in Jesus Christ, he unwittingly drives him to desperation.¹

The other party which proposes to remedy existing evils in society is the Radical or the Socialist party. Bishop Ketteler gives the Socialist party, and especially their eloquent leader Lassalle, unstinted praise for having depicted with cruel truthfulness the wretched condition of the working classes. Socialists commit a serious error in denying the right of private ownership. But, then, are they not logical in their assertion? They, like the Liberals, are the product of a godless education. The rights of property are based on the eternal and immutable laws of God. What need they care about the property of another who no longer acknowledges the supreme rights of an all-wise God? What is to prevent them from treading underfoot all laws and restrictions of human society? Authority, government, constitutions and laws of States have their basis on religion. Take religion away, and the foundation of society crumbles. There is nothing unshakable but God and His holy will; apart from God all is contingent, has a conditioned existence and conditioned rights. It is therefore absurd to speak of law as the sovereign will of the people. Law is the will neither of a people nor of a ruler; it is and must be the expression of the will of God. All human law-making

¹ See Nitti's "Catholic Socialism," p. 125.

must be based on the natural law, which is God's will, for a law, as such, is obligatory on the moral nature of man; it is binding on the conscience of man. A government or nation that rejects or even forgets God and His moral law is doomed to swift destruction. There is a tendency in modern life to put the State in place of God, which is another form of false worship, called Statolatry. The State is a poor substitute for the Father of wisdom and mercy. But God will never surrender His place to a creature. "Above and beyond all human justice," says Ketteler, "stands the justice of God, subject to which man finds a judge in his own conscience, and fulfils certain works of charity which he considers as a sacred duty. At the present day the religious conscience is growing weak, and it has been found necessary to invent in its stead a complicated system of taxation and violence which is working the ruin of almost every State, and leaves no room for free-will and individual option."

The great Bishop has unbounded faith in the power of the Christian religion to ease the workingman's condition and to make it less insecure. Christianity with its creative spirit has, ever since it came down from heaven in the Person of the Son of God, solved all the great questions of mankind, even those, as far as it is possible to do on earth, that refer to the temporal needs of man. By the solution of these questions Christianity attests to its divine origin and its power from above. Christianity has broken the cruel spirit of ancient slavery, a work that seemed, at first, utterly impossible. The last traces of the idea of human dignity, of the high destiny of all men, of a common descent from one family, had well nigh disappeared.

No free Roman or Greek believed that slaves had immortal souls, or that they should be treated or respected as human beings. Christianity has restored to the working classes, the largest portion of mankind, this human dignity. Modern paganism, in the form of materialism, is driving working people into a new sort of slavery, little less degrading and cruel. "The ungodliness of capital that exhausts the laborer as if he were a mere productive force—a machine—until it destroys him, must itself be destroyed. It is a crime against the working class which it degrades."

It would be unworthy of a Catholic bishop merely to point out the flagrant abuses of capital and the slavish condition of labor, without proposing effective means for the cure of existing evils. The remedies which Ketteler offers are substantially the same as those which, twenty-seven years later, were proclaimed to the world from the chair of St. Peter in the immortal Encyclical Letter on "The Condition of Labor." Did not Ketteler's writings, which were well known in Italy, presumably influence the energetic Bishop of Perugia, who made them more than his own as Leo XIII., the great "Labor Pope"?

A return to Christianity, to the Church of the Crucified, is the chief means to restore social peace and prosperity. No external operations or mechanical contrivances did away with slavery, but the religion of truth and mercy which communicated to men a new spirit, new thoughts and sentiments, of the dignity and rights of human nature. Thus we should be unceasing in preaching the eternal truths of justice and charity. Man must realize that God alone is the absolute Proprietor of earthly things—man is

merely His steward. That which a rich man has over and above his needs and for comfortable living belongs to the poor. He who refuses to support the poor, when he is able, is a thief. Moreover, the rights of private property have their limitations. We must boldly teach that the higher right by which all men are directed to nature's supplies, dare not be infringed, and that any one who finds himself in extreme need is justified, when other means fail, in satisfying this extreme need where and how he may.

The practical plan which became very unpractical, the real pet scheme of Bishop Ketteler, of coming to the immediate relief of the working people, was the formation of productive associations. The capital for these coöperative societies was to be raised by voluntary contributions of the faithful. The courageous Bishop recalled the ages of faith, when the noble and wealthy founded and endowed seats of learning, monasteries, hospitals and asylums. Why should not the same Christian faith produce the same results in our days? Is it not a Christian duty to contribute to such a work? Alas! the glowing enthusiasm and confidence of the good Bishop were sadly disappointed; the sums of money did not come forth for the realization of his charitable plans. None of his friends and followers considered his ideas as practical; they all advocated the duty of the government to furnish financial aid where it was needed.

But Ketteler is the real father of a Catholic school of Socialism in Europe or in the world. He threw the whole weight of his lofty character, all the influence of his high position in Church and State, the full charm of his sainted and chivalrous personality, together

with his exhaustless energy and intellectual vigor, into the cause of the working poor. He was a true High Priest of the Lord, "who in his life propped up the house, and in his days fortified the temple. . . . He took care of his nation, and delivered it from destruction . . . he obtained glory in his conversation with the people . . . he shone in his days as the morning star in the midst of a cloud, and as the moon at full . . . as a bright fire, and frankincense burning in the fire" (Ecclus. l.). Over twenty-six years ago his weary bones were laid at rest in front of the altar of the Blessed Virgin whom he loved with all the ardor of his loyal heart, in the cathedral of Mainz, whose walls he "had fortified," and the interior of which he had brought out of ruins to its ancient splendor; but as time is advancing, the figure of Bishop William Emmanuel von Ketteler looms up in all its sanctifying beauty, and casts its warming rays over millions of hearts who love him though they knew him not in life, and who strive to follow his holy example in working for God's poor, and the averting of social disasters.¹

§ 2. *Dr. Moufang.*

Ketteler found an ardent disciple and defender of his social views in the learned Dr. Moufang, Professor at the ecclesiastical seminary and Canon of the Cathedral of Mainz. Moufang possessed the full confidence of his great Bishop, though he differed from him on many a vital question. Ketteler maintained that the

¹ Father Pfülf, the Jesuit, has recently published a classical biography of Bishop Ketteler. It is a large work in three volumes, and the best monument, *aere perennius*, erected to his memory.

capital necessary for the foundation of coöperative societies of production among workingmen should come from the voluntary subscriptions of wealthy Catholics, while Moufang would appeal to the State for help. His programme included the obligations of the State towards the laboring classes. The Church can do much to alleviate this hard condition; she can diffuse the spirit of love and justice among all classes, and help the poor, the sick and the helpless. But the State should interfere for the protection of labor, by creating protective laws, by giving pecuniary assistance, by a just lightening of all military and fiscal burdens, and chiefly by limiting the tyranny and exactions of capital. The law ought not only to limit the labor of women and children, but it should absolutely forbid it. Such labor does not increase the revenue of a family, because it reduces the wages of men. Moufang believed in a resolute intervention of the State by a number of energetic laws; he advocated the formation of a State Commission, composed of officials and workingmen, with full power to enforce its decisions, and fixing an equitable wage for a medium day's work in each branch of labor.

§ 3. *Father Hitze.*

The social work of Ketteler and Moufang was enthusiastically and intelligently taken up by Dr. Hitze, who is now probably the most noted and logical Catholic economist in Europe, and deserves the enviable title of the "uncrowned labor king of Germany." According to Dr. Hitze, the root of the social trouble lies in our economic system. He considers economic free-

dom the greatest evil from which workingmen have to suffer, and advises a return to the old corporative institutions. Never did any form of society, he contends, while professing Christian principles, permit such maxims and customs to be introduced into its economic system as those which actually disturb our present society. The social question is fundamentally one and the same with that of the transformation which the introduction of machinery brought about in our economic régime, and consequently in our social relations. It may, therefore, be defined as the search for a social system corresponding to the modern conditions of production in the same degree as the social systems of the Middle Ages corresponded to the simplicity then existing in the conditions of production in towns and cities as well as in rural districts.

At the Catholic congress of Freiburg, Dr. Hitze gave the clergy some sane counsels which contain a practical lesson for the priests in America. "Let us suppose we wish to remain strangers to the social questions, can we say that they do not concern us? The questions may be new to us, and the traditional teaching of the seminary may have left us unprepared for them. We are as yet in a preparatory state. The principles of the modern social questions are old; they were expounded in masterly fashion by St. Thomas of Aquin; the principles of interest and usury, property and labor, justice and charity, law and government, are of ancient date; what is new to us is their present application and development. Who would ever dream of comparing our age of railroads and steamboats, of great enterprises and vast cities, with the times in which St. Augustine wrote his *Civitate Dei*, and St.

Thomas his *Summa Theologica*? Economic and social catastrophes have imposed new duties upon those who are charged with the care of souls, opening up new paths to their labors; and in vain do you seek for explanations and solutions of these new conditions of things in works treating of philosophy, morals and religion. If you wish to be equal to your high mission, you must study the problems of the present day, and learn in teaching. Time presses, and the needs are urgent."

The priest, Dr. Hitze claims, must know what is just and unjust in the social question; he should recognize and support all legitimate demands of the workman, and oppose every injustice. Error is most dangerous when it is founded on an apparently legitimate basis. There are many just and equitable demands in Socialism. The best means of defeating the spread of real Socialism is to adopt its truths and eliminate its errors.

In the midst of confusion and falsehood, we must loudly proclaim the Christian ideal, and show that all modern economic developments can and ought to be rendered conformable to Christian doctrine and institutions. The word of God will lend its own strength and expression to the social conditions of the day. The sermons of St. John Chrysostom were so eminently practical and interesting, because they bore directly on all the social conditions of his time. Fiery discourses on marriage and the Christian home will produce but little fruit, unless they take into consideration our actual social circumstances. If a priest can obtain from a young couple before marriage a promise that the girl will not work in the mill or in a

store after being married, but will devote all her time and energy to the management of her home, he will accomplish an important part of his duty to settle the social difficulties. Dr. Hitze believes that the future belongs to a healthy and conservative Socialism of the trade corporations. He thinks that a social organization of the nations is the only possible safe solution of social questions.

§ 4. *Stimmen aus Maria Laach.*

The Catholics of Germany are admirably equipped and disciplined for social reform, and through leaders like Hitze are constantly working in the Reichstag and in State legislatures for the amelioration of the laboring classes. Learned Jesuit Fathers, though still in exile, are taking a Christian revenge on the ungrateful Fatherland by furnishing in their excellent review, named above, the scientific weapons, the solid arguments, wherewith to achieve the best results. Foremost among them are Fathers Lehmkuhl, Cathrein and Pesch, who have applied themselves to social studies with discretion and perseverance, and in many splendid articles, published in the *Stimmen aus Maria Laach*, have given us the ripe fruits of their learning and practical sense. They all agree that no solid reform can be effected without the intervention of the State, and call for bold and concerted action of the Catholic party in favor of labor laws. Father Lehmkuhl considers it the duty of public authority to introduce the direct and indirect regulations of wages. He holds that the State ought to regulate the duration of a day's labor, and in those countries where

free contract between masters and men leads to the oppression of workingmen, the State should fix a minimum wage and see to its application.

§ 5. *Protestant Attempts.*

When the Protestant sects in Germany saw the great service which Catholic bishops, priests and laymen were rendering the working classes, they were filled with alarm at the "progress of Rome," and, though late in the day, began to organize an anti-Socialist crusade under the leadership of Pastor Todt and Dr. Stöcker, the celebrated court preacher at Berlin. These men ignored the fact that Protestantism was chiefly responsible for modern Socialism, but they were true to Protestant tradition in allying themselves with German nobles and landlords and basing their strength on political power and wealth. The Protestant movement against atheistic Socialism has thus far been a comedy. The learned Dr. Rae, who appears to be no friend of Catholicism, gives the reasons for the failure. "The Protestant sects suffer from their absolute dependence on the State, and have become churches of doctors and professors, without effective practical interest or initiative, and without that strong popular sympathy of a certain kind which almost necessarily pervades the atmosphere of a Church like the Catholic, which puts itself against States, and knows that its power of doing so rests, in the last analysis, on its hold over the hearts of the people."¹

¹ "Contemporary Socialism," p. 234.

§ 6. *Cardinal Mermillod.*

Bishop Ketteler found a spirited defender of his social views in Switzerland in the person of the illustrious Bishop of Lausanne and Geneva, afterwards Cardinal, Mermillod, who recognized the inequality of conditions as the cause of the social trouble. The social question is the last word of all our struggles. He sees camps forming and the world become one great battlefield. Is it possible to sign a treaty between rich and poor? He sees the yawning abyss; he hears the rumble of the approaching upheaval, like a torrent rushing down the Swiss mountains. It may destroy everything in its passage, and scatter ruin in the valleys—but his eyes light up with faith and hope: "It must be the honor of the Catholic Church to go forth and meet these forces, and by forming barriers and canals reduce their imperious billows and form them, in the nineteenth century, into a mighty and fertilizing river." The Christian spirit has been slowly departing from governments and society; hence the unchecked greed and ambition of the wealthy and powerful on the one side, and the condition of pauper and working slave on the other. The Catholic Church alone can restore peace and happiness by reinfusing the spirit of Christ into the hearts of men. Mermillod intrepidly tells the upper classes to coöperate with the clergy in the reform of social evils. They must, first of all, accept the situation as it actually is, and study it frankly and thoroughly with the aid of Christian theories. Moreover, they must profess and follow up the maxims of Christianity in public and private

life; and, if need be, share the trials and hardships of the poor. To the end of his life Cardinal Mermillod labored for the interests of the working people. At the Congress of Liège (in 1886) he called upon every honest man to face the social question as he would face fire.

§ 7. *Gaspard Decurtius.*

The words of Cardinal Mermillod found a clear echo in the noble heart of a Swiss layman, the high-minded and eloquent Decurtius, "the very incarnation of a tribune and popular speaker." Decurtius is known and respected throughout Europe for his rare knowledge of social economics; but it is his native country, Switzerland, that owes him a debt of everlasting gratitude. His influence on Swiss legislation resulted in a number of vital enactments in defence of labor and against the encroachment of capital. He believed it necessary that the workingman should find in his wage an equivalent to the risk he runs. The State is bound to interfere and to correct the brutality of economic laws. It is necessary that the workingman's minimum wage should make three things possible: the satisfying of the demands of nature, compensation for the risks of death or mutilation to which he is exposed in the service of his master and compensation for the normal and regular utilizing of his strength.

§ 8. *France and Belgium.*

In France, Socialism has made serious inroads and frequently assumed a violent and revolutionary aspect.

Various efforts were made in the course of time by eminent Catholics to counteract Socialism, or at least to correct its illegitimate tendencies. We gladly record the names of Le Play, Claude Jannet, Count de Mun. We all know of the practical attempts to settle the social problem by Leon Harmel at Val-des-Bois, and we admire his charity and perseverance. We fully agree with Harmel that the social question is not merely a question of food and clothing, but above all a question of peace of heart. The workingman must not unreasonably complain, and be content with his lot. But no concerted action, so far as we know, was ever taken under the leadership of the French Hierarchy to rally the Catholic forces against infidel Socialism. It seems to us that if the Bishops had come out of their palaces, stepped into the arena and taken up the conflict in time, the French government would not be to-day in the hands of a Socialist rabble and furious persecutors of the Church.

In Belgium, the Catholic University of Louvain has been a beacon light amidst the social confusion of the country. The illustrious Professor Charles Périn has enriched Catholic literature with his classical works on Catholic economics. But Belgian churchmen stepped rather late into the breach. Dr. Hitze remarked several years ago: "We hold the Belgian clergy in very high esteem for their theological learning and the integrity of their morals, but the evils produced in Belgium by the adoption of the Manchester theories could never have been possible had they been led by a bishop like Ketteler, or had they displayed, some twenty years earlier, the same zeal and intelligence in treating the social question as they now put forth under

the enlightened direction of the venerable Bishop of Liège" (Mgr. Doutreloux). And, indeed, the Belgian clergy, as we know from personal experience, are displaying the most admirable and self-sacrificing activity in the social reform. A mass of popular Catholic literature is continually spread through the country; courses of lectures on social topics are delivered in cities and towns; halls of amusement and reading-rooms under priestly direction are open everywhere; Catholic farmers' unions, scores of coöperative associations for production and distribution are to be found in every large city. The priests are assisted in their noble endeavor by thousands of intelligent and wealthy citizens, who work, at the cost of great sacrifice, for the uplifting of the poor laborers.

§ 9. *Cardinal Manning.*

When early in 1892 the great Cardinal of Westminster closed his weary eyes upon the fleeting scenes of this world, there rose around his remains a wail of universal lamentation, and all true hearts of England and mankind generally mourned the loss of the pure-hearted and noble-minded shepherd whose long and glorious episcopate had been one unselfish devotion to the Church of the Crucified and one tireless labor for God's poor. So bold and daring was he in his attacks on greedy capitalists and in his defence of the rights of labor, that certain over-conservative Catholics feared that he would become a real Socialist. He recognized the continual intervention of the State between capital and labor; he claimed the right of laborers to get work; the right to assistance; the

limitation of working hours, and the determination of the minimum wage. He asserted that the working-man should be remunerated, not according to the law of supply and demand, but, like other functionaries, according to the utility and importance of his social function. If the State protects the rights of individual property, it must necessarily protect the rights of labor, since nothing is more strictly his own than man's labor. "If the great end of life were to multiply yards of cloth and cotton twist, and if the glory of England consists, or consisted, in multiplying, without stint or limit, these articles and the like at the lowest possible price, so as to undersell all the nations of the world, well, then let us go on! But if the domestic life of the people be vital above all; if the peace, the purity of homes, the education of children, the duties of wives and of mothers, the duties of husbands and of fathers, be written in the natural law of mankind, and if these things be sacred far beyond anything that can be sold in the market—then, I say, if the hours of labor resulting from the unregulated sale of man's strength and skill shall lead to the destruction of domestic life, to the neglect of children, to the turning of wives and mothers into living machines, and of fathers and husbands into—what shall I say?—creatures of burden—I will not use any other word—who rise up before the sun and come back when it is set, wearied and able only to take food and lie down to rest; the domestic life of men exists no longer, and we dare not go on in this path." ¹ The Cardinal was sound in his theology when he maintained publicly that in case of extreme

¹ "The Rights and Dignity of Labor."

necessity a man had a right to take for his need as he had a right to existence. A man is bound by the first law of nature to preserve his own life, and the man who prevents him from saving his life, murders him. One who snatches the bread from the mouth of a starving man kills him. Thus, as Archbishop McHale explained in his day, the starving poor during the famine in Ireland would have been perfectly justified in seizing on the food which was being conveyed to other countries to be sold for the benefit of the landlords. The invaluable services of Cardinal Manning rendered to the poor dock-laborers in London during the celebrated strike and panic are still fresh in men's minds. The memorable occasion brought to light Manning's popularity among the Catholic and Protestant working people, whilst it revealed the powerless and insignificant position of the Anglican clergy.

§ 10. *The American Cardinal.*

The working people in the United States, without distinction of creed, color or nationality, realize that they all have a place in the large heart of James Cardinal Gibbons, the good and gentle Archbishop of Baltimore. His public utterances, together with his numerous writings, show his sincere and practical love for the poor and laboring people of America. When the Holy See seemed inclined to place a ban on an excellent society of laborers, the American Cardinal crossed the ocean and hastened to Rome, where he succeeded in arresting a condemnation which probably would have alienated from the Church the affections of many fervent Catholics. Cardinal Gibbons continues to

take a deep and effective interest in the labor movement and in social questions generally. Indeed, the American Episcopate entertains towards the workingmen an intelligent sympathy which of late has found a faithful expression in the work and words of the scholarly and eloquent Bishop of Peoria.

§ 11. *Leo XIII.*

The Church is the greatest association or brotherhood in the world, the most sublime of all societies. God Himself made the Church, and the Church made the Christian society and produced the Christian civilization. The Church lifted the perishing world out of its deep corruption and degradation, whilst it elevated and refined men by giving them a new and higher life in Christ. Return to Christ, if you desire the return of social harmony and contentment. This is the burden of all the immortal Encyclical Letters of Pope Leo XIII. In the sixteenth century many threw off the essential principles that had brought the truest civilization to mankind—faith in Christ and His Church; the indissolubility of marriage; Christian education; obedience to the Pope, the divinely constituted authority in spiritual matters. The chief consequences of the rejection of these principles were rampant infidelity, divorce, godless schools, a craze for sensual pleasures, a horror of work and pain. As Bishop of Perugia, Cardinal Pecci came in close contact with the laboring poor. He denounced the callousness of employers, and the unjust sufferings of the working people, in pastoral letters addressed to his flock. But when seated on the Fisherman's

Throne, Leo XIII. heard the wail of discontent and sorrow coming from all the different nations. He saw at his feet a world of vast wealth and enormous labor; he saw, in particular, how the masses were exposed to the fluctuations of market and trade, too much dependent on the reckless will of the rich. The loving heart of the great White Shepherd of Christendom was wrung with pity, and he poured out his soul in the Encyclical Letter on "The Condition of Labor" with a fervor which was drawn from the Sacred Heart itself. How tender the words of the Blessed Saviour, spoken in the wilderness to the hungry thousands about Him: "I have compassion on the multitude!" They reveal the sympathetic affection of the Master's Heart for the poor people. Since Christ spoke thus, Cardinal Manning remarks, "no voice has been heard throughout the world pleading for the people with such profound and loving sympathy for those that toil and suffer as the voice of Leo XIII." in his Labor Encyclical.

Christian workingmen received the Papal Letter with grateful reverence, recognizing in Leo's voice the voice of the Good Shepherd. This Encyclical has scarcely its equal in the history of the Church. It is, from a literary and philosophical point of view, the best-known treatise on social economics and Christian ethics. But the sublime office of the writer, his own personal experience, his consummate wisdom and knowledge, give it a moral power and influence that can hardly be estimated. The letter has four parts: in the first part Leo defines the origin and constitution of human society; in the second, he denounces the abnormal and subversive nature of Socialism; in the third, he invites the intervention of the State in the

settlement of the social question; and in the last part, he describes the liberties and duties of workingmen. The document is so concise that the simple reading of it will be of little profit, even to an educated person; it needs to be studied carefully. It is very doubtful whether the distribution of copies among the people does any good; but I would respectfully suggest to my fellow priests—as I am trying to do myself—that they read it slowly and in parts about four times in the year. We learn more from it than from all the books on social science. Our eminent Commissioner of Labor, Carroll D. Wright, is quoted in the following words: “I consider that the Encyclical of Leo XIII. on the labor question has given the foundation for the proper study of social science in this country. It is a *vade mecum* with me, and I know that it has had an immense influence in steadying the public mind.” The great Leo XIII., like a skilful architect, has drawn the plans of the reconstruction of the Social Fabric; his worthy successor, Pius X., is now occupied with the execution of those marvellous designs.

§ 12. *Practical Lessons.*

The foregoing sketches of Catholic leaders in social reform may give us light and practical guidance in our own pastoral duties at the present hour.

It is a consoling fact that few Catholics in America have joined the ranks of real Socialists, though some of our Catholic workingmen unconsciously have imbibed principles and opinions on civil authority, property, individual rights, which would hardly bear the test of orthodoxy. But we know that priests are

enshrined in the hearts of our Catholic working people, and are secure against the calumnies and vituperations of the rankest Socialists. May these intimate and sacred relations continue between people and priest!

We must secure to the children the priceless boon of a Catholic education. Costly church edifices do not build up the kingdom of Christ. Human beings are more valuable to God than brick and mortar. A school should be put up, no matter how humble or even poor it may look compared with that fine brick and brownstone building across the street. That shed will produce more solid good for Church and State than all the costly schools from which the Christian religion, the essential factor of education, is banished. In truth, our national school system is one of the few things which Socialists will carry along into their paradise as a useful article for the new régime. On many a lonely country mission in the West and South, the zealous priest who cannot afford to have Sisters as teachers, gathers around him the little ones of his flock and teaches them the rudiments of knowledge, at the same time instilling into the young hearts the first lessons of religion. His position is more glorious in the sight of God than that of a learned professor at a celebrated seat of learning.

Catholic men should band together into societies which demand of its members attendance to their religious duties. In the confessional men will find more peace of mind and rest of heart than all the fantastic schemes Socialism can furnish. Corruption in social life comes from a neglect of the Ten Commandments. Transgression of the moral law leads to industrial decline. People who follow the

Decaolgue enjoy the highest degree of temporal prosperity and well-being. The observance of the divine precepts carries men safely through periods of depression; and, as for the popular cry of social reform, the most effective way of reforming the country is to begin by reforming one's self, by conquering one's own vicious inclinations and by walking in the path of virtue.

Let us be the special friends and protectors of the poor. We know how Christ loved the poor, and how the Church has always cared for them with a sacred affection, and regarded them as her priceless treasures. The true Christian will not be satisfied with consoling the poor in their misery; he opens his heart and his purse, and cheerfully gives what he can afford, and more than he can afford. And whenever you give assistance, do it with so much delicacy and tact that the needy feel the joy and pleasure of the Christian hearts in giving, and thus they receive a double gift of temporal and spiritual value. Souls are lodged in human bodies; you cannot take them out of the bodies and reason with them separately; you have to deal with both. Thus you often reach the soul of the wayward by passing through the wall of flesh, with bodily comfort. Deeds speak louder than words to the poor and helpless. Every work of charity established in the land proclaims the truth of our holy religion. Our foundling and orphan asylums, hospitals and reformatories, homes for the aged and unprotected, are the proofs of the genuine charity that burns in the hearts of our bishops, priests, religious and laymen; they are their work, carried on with a patience and self-sacrifice that come from God alone. As long

as priests live, and are willing to spend their lives as the servants of the poor and sick and helpless, they shall retain their hold on the masses of the working people. The Socialists may keep on shouting: "Your priests live on your wages in grand style; they care little for your wretched condition; they flatter the rich and powerful." Catholic people will laugh the monstrous falsehood to scorn; they will gratefully remember the "*soggarth aroon*," who, in his unbounded charity, stood by them in days of severest trial, and they will praise God for having given them a shepherd who will lay down his life for his sheep.

CHAPTER VII.

FALSE THEORIES IN MODERN LIFE.

Ptius IX. gets credit for a timely observation: We must restore to words their original meaning. It is not a natural tendency of the human mind, as it is frequently declaimed, to investigate the truth, but rather to pervert it. Original sin has blurred our intellectual faculties, and obscured our mental vision. The mind, ever since, is more prone to error than to truth. Hence this Babel of confusion in definitions of words, and this constant attempt at distorting the real ideas and signification of terms, which results in the prevarication of truth and a temporary victory of falsehood. What an abuse is not made, at present, of such words as religion, charity, civilization, culture, education, progress, justice, rights, love, liberty, equality, happiness, pleasure! The mischief wrought by the distorted use of such words is incalculable. The very word "Socialism" has been degraded to signify the very opposite of its real meaning.

To this confusion of ideas and words we may attribute, to no small extent, the almost universal decay of character in the land; the universal corruption of politics; the worship of money; the diminished sense of the sacredness of property; the loosening of the marriage-tie; the neglect of home duties.

In the following chapter we attempt to illustrate our assertion by dwelling on a few of these modern will-o'-the-wisps.

§ 1. *Education.*

The natural right of educating children belongs to their parents. No one can take this right from them. No organization, no civil society has power to interfere with parental rights, unless parents themselves become incapacitated to exercise them.

Parents have not only the right, but the duty to educate their own children; they are bound, by the law of nature, to give their children such an education as may be useful, or necessary, for their future, taking into account special talents and adaptabilities with which the Creator has endowed their children.

And as this life is not the end of our destiny, but only the means to the end, parents are obliged to educate their children for a higher, the real, life, which is to begin where the present life ends; for man is not like the beast that perishes. He has an immortal soul; he must be prepared chiefly to lead a religious and virtuous life in order to attain his real end, the possession of God.

But the majority of parents are not in a condition to provide their children with the proper intellectual training and development; they either have no time for it or are lacking in the necessary educational qualifications and methods. The parents are then replaced by the teacher. And as few parents can afford a private teacher for their children, the necessity of a public teacher becomes apparent. Thus appears the

school as the natural result of the educational duties of parents.

The purpose of the school is instruction in what children should know to attain their temporal and eternal destiny. Instruction is but a part of education, an essential part however; it is a means of education, and it is, consequently, the duty of the school to educate by instruction.

The school takes the place of the parent during a certain time of the day. Whatever authority the teacher possesses is derived from the parents who entrust their children to him for a few hours of the day.

The school is an attribute of the family. It is not, and it never can be, an institution of the State. The school is prior to the State, because the family existed before the State. The school therefore cannot draw its origin or existence from the State. The State is not an educational institution, though it should materially assist in providing educational facilities for such families as need them.

All I have said refers to rights of nature belonging to parents. But, besides the natural order, there is a supernatural or Christian order in this world, which, with the family, claims the school: the Church of the blessed Redeemer. Christ made His Church responsible for the education of the human race when He said: "Go and teach all nations." The child, by its natural birth, belongs to its parents, but through the second (supernatural) birth in baptism, it becomes the child of the Church of Christ. Thus, in the Christian order, the school must needs be the representative of the family and the Church. The Catholic Church,

which knows herself to be the Church of the Incarnate Word, has been the great educator of nations during nineteen centuries. With undying tenacity she clings to the necessity of an education whose soul is the religion of Christ. She educates the whole child; she develops not only the mind by instruction, but trains the heart by religion. She takes the little child before the mystery of sin has been revealed to the mind; she brings it to a school where the very atmosphere is religious. The image of the Crucified on the wall, the sacred garb of the teacher, frequent prayers and holy aspirations, constantly remind the little one of God and holy things, the first lessons of which come from the sweet lips of an affectionate mother. Every lesson taught in a Catholic school is a lesson of divine knowledge. The Infant Saviour is held up to the child as the model of everything good and noble. Lessons of history show the child the all-ruling providence of God, that guides and shapes all human events, whilst they reveal the influence of the Church on individuals and nations and set forth the heroism of her martyrs, the courage of her confessors and the chastity of her virgins. The secular branches are not neglected, while in the sunshine of religion the young heart grows in grace and purity.

We claim the necessity of religion for the right ordering of human life. Without religious training there is no moral training, and without morality no nation will flourish. No less a man than George Washington said in his "Farewell" address: "Reason and experience both forbid us to expect that morality can prevail to the exclusion of religion. A whole volume could

not trace all their connections with private and public felicity."

Children are not trained as parrots are taught to speak. The sing-song "Now be good, be truthful, be honest" does not further the practice of virtue. They must understand the reason why they should be good; they must realize that they are constantly under the all-seeing eye of a Supreme Ruler. They must be taught that our first and sovereign duty is religion, the service of God, that our first concern on earth is to believe and hope in Him, to love and serve Him. They must know that the virtuous will live forever with God and His angels and saints in the beauty and bliss of heaven, and that the wicked shall burn in the eternal flames of hell, out of which there is no redemption, and that we are sure of all this because God's eternal Son makes it known to us by His Church. They must see God in all things and ever strive to do His blessed will. They must realize that life without Christ would not be worth living. In short, religion must enter their daily life, and be the motive of all our thoughts and aspirations.

Is there a Christian mother in the land who will object to such an education for her beloved children? Is not every Christian mother anxious to have the first lessons of virtue and piety which she instilled into the souls of her children at home fostered and developed at school? Will she disregard a school where religion permeates every lesson imparted, and curbs the minds of the young under the sweet yoke of Christ, and endeavors to soften and fashion young hearts for the deathless love of the supreme and only Good?

The bishops of the United States, assembled in

1885 at the National Council of Baltimore, said in their pastoral letter: "Popular education has always been the chief object of the Church's care; her history is the history of civilization and education. In the rude ages, when semi-barbarous chieftains boasted of their illiteracy, she succeeded in diffusing that love of learning which covered Europe with schools and universities; and thus from the barbarous tribes of the early Middle Ages she built up the civilized nations of modern times.

"In our own country, notwithstanding the many difficulties in first beginnings and unexampled growth, we already find her schools, academies, colleges everywhere, built and sustained by voluntary contributions, even at the cost of great sacrifices, and comparing favorably with the best educational institutions in the land for completeness of equipment and thoroughness of training.

"True civilization requires that not only the physical and intellectual, but also the religious and moral well-being of the people should be improved, and at least with equal care. Take away religion from a people, and morality will soon follow; morality gone, even their physical condition will ere long degenerate into the corruption which breeds decrepitude, while their intellectual attainments would only serve as a light to guide them to deeper depths of vice and ruin."

Learning does not make a man better. Not only a "little learning" but "much learning," without the light that shines from another world, is dangerous and leads to the abyss of greater misery. Unless education be saturated with religion, it will not foster civilization or happiness among men. Religion is

the proper atmosphere in which the faculties of mind and heart can grow and develop to a happy maturity. Religion, therefore, should be "one of the chief agencies for molding the young life to all that is true and virtuous and holy. To shut religion out of the school, and to keep it for the home and the Church, is, logically, to train up a generation that will consider religion good for the home and the Church, but not for the practical business of life." But religion, as all Christians will readily admit, should inspire, animate and direct our whole life, and rule our relations with one another.

By insisting on the necessity of a religious training, we cannot be justly accused of narrow-mindedness or sectarianism; we are simply striving to preserve Christian truth and morality among the future generation. We are not antagonizing the State; on the contrary, it is our honest endeavor to furnish for the State better citizens by making them better Christians. We are not condemning our public schools for not imparting religious instruction; it is not within their province to do so.

We know how perfect they are in their mechanism for bodily comfort and health, and how admirable in their pedagogical methods. Catholic money helped to make them such, and many of their efficient teachers are members of the Catholic Church. But we shall never agree with our non-Catholic fellow citizens in divorcing education from its most essential factor, the Christian religion. We consider our public-school system insufficient for our Catholic children, because it attends to the intellectual part only, and neglects the moral side. We believe it to be radically defective,

and with Professor Morrison of California we maintain: "It is an educational system which fails to educate."

Moreover, the present system, though introduced in that broad, well-meaning spirit of benevolence and philanthropy which characterize our public institutions, is not American: it is a foreign importation. The first schools established by the Puritans in New England were parochial schools. They were founded in anticipating conformity with the spirit of the American government and of the Constitution of the United States, which place the supports of public peace and prosperity in virtue and religion.

As Americans and as Catholics, we cannot in conscience approve of our system of national education for our Catholic children, though we do not deny the rights of our fellow citizens in choosing whatever school they think sufficient for their children provided they do not ask us to pay for their schools. We shall continue, however, to build and support schools where the religion of Christ has its rightful place and influence, and where children are trained to secure an honorable existence in this life and to prepare themselves for a blessed hereafter.

Some hold our public-school training responsible for the growing discontent and unrest among our people; and justly so. Its aim is material prosperity, with a view of increasing enjoyment and lessening suffering. "The basis of this education," as Mr. Brooks remarks in his fascinating book "The Social Unrest," "has been a rising material prosperity to the same end of awakening still further wants." Our educational facilities are remarkable, but are they an

unalloyed blessing? Do they not create wants that cannot be satisfied? Do they not breed desires which will never be quenched in this world? In Germany leading men have pointed out the dangers of over-education. The real danger lies in the absence of religious education. Germans are regarded as the most thoroughly educated people at the present time; and yet no country is more ill at ease than the Protestant part of Germany which is the classical land of Socialism. There, the element of religious authority has lost its power over men, and the masses are seething with restlessness and dissatisfaction. The late Chancellor, Prince Hohenlohe, looked with despair on the condition of things and said: "The indispensable battle of life has of late assumed so fierce and coarse a form that we are reminded of the wild and fantastic tales of animal life in the antediluvian ages. Instead of progress, retrogression, rather, seems to mark the beginning of the twentieth century." What is the real cause? Protestantism is fast disintegrating. Whatever of real Christianity remained in it fifty years ago, is now disappearing; its votaries are flinging the last fragments of Catholic truth to the winds. The next world, heaven with its delights for the good, and hell with its raging fire for the wicked, are to them problematic. Religion once renounced, what is to keep people from rushing into a deadly struggle for material success and sensuous gratifications? A workingman who had thrown religion overboard lately observed: "Now, when the ghosts are out of the way, we put the blame where it belongs—upon present human society and upon those who control it." Socialism, with its atheistic tendencies, is the logical outcome of that denial of the divinely

appointed authority on earth, and will be the last and saddest chapter in the history of Protestantism. It is our duty as Catholics to strengthen the faith within us, to hide ourselves safely in the ark of God's Church, to secure for the future generation the priceless and indispensable gift of Catholic education, and to save the many of our non-Catholic brethren who will be saved before the flood of infidelity carries away those who refuse to listen to the voice of truth and love.

Fortunately for America, the public-school system, in practice, has been better than its ideals. Many of our public-school teachers are animated by a Christian spirit; many of them are devout Catholics who unconsciously carry the atmosphere of religion into the schoolroom, and by their admirable conduct, their gentle ways and Christian deportment, are living examples of Christian virtue, banishing the influence of vice and keeping young hearts chaste and meek. Yet it is universally admitted that the religious spirit is waning in America. "More than one-half of the children of the country now receive no religious training." (Educ. Rev., Feb., 1898.)

There is a dangerous tendency in modern education from which Catholic schools and colleges have not been saved: it consists in the encouraging of so many to advance and lengthen their studies with a view of choosing a learned profession. Brain-labor or mental work is held up to the scholar as far more desirable than manual labor. The consequence of this unhealthy tendency is the abnormal numbers in the "higher" professions, an appalling number of college-bred men and, what is worse, of college-bred women.

The medical and legal professions are overcrowded, and many young doctors and lawyers find it extremely difficult to make an honest living, and this after they have spent much money and time in equipping themselves for the professional standard.

We frequently meet with a laborious father and a hard-working mother who tell us that they will not be able to leave their children any money, but they intend to give them the best education possible and therefore to keep them at school until they graduate with a high-school or college diploma. And often such graduated children are at a loss to get employment suited to their "higher" education. Is not a carpenter or a stone-mason or a blacksmith who understands his trade thoroughly, an educated man? Does all education come from books? Is not the work of hand as necessary to human society as the work of brain? Is the skilled mechanic less respectable than the clerk of the police court? When will people realize that "book-learning" is a misfortune to many, and that the end of true education is not the sordid love and gain of money? The Catholic Church alone can explain to us the nature and purpose of education. Fire is a beneficent force when handled aright; it will cause destruction and misery if it be not confined within safe channels. Thus education if properly used will be a blessing; if misapplied it will be a curse, and cause mischief to the individual and society.

§ 2. *Equality.*

At the heart of wide-spread wretchedness and social uneasiness is a false notion of equality. The existing

difference between rich and poor is held up as a radical evil, while the possibility of equalizing things in this world and giving an equal share of human happiness to all men is most alluring to the masses who have to slave and sweat for their daily living. Mallock remarks that the increasing evils are the result of this false theory of social equality: "It has made the deserving poor more discontented with circumstances which would naturally make them happy; and it has shut out the suffering poor from their best hopes of progress by teaching them to mask their demand for what would really benefit them in a demand for something that would be the ruin of themselves and everybody. It has placed them in an utterly false position."¹

How often has the clause in the Declaration of Independence been abused, "*All men are created equal*"! We need not wonder when we remember how frequently Holy Scripture itself is quoted in blasphemy to sustain intellectual and moral distortions. The real meaning of those words, "all men are created equal," is that all men are equal according to their nature, in the abstract—that is, all men have a like nature; all have the same Creator, the same Father in heaven (*Our* Father); all belong to the same human family, all have the same aim and end to aspire to, and have the same law to guide them.

Every man has a right to live as a man and to be treated as a man. Pope Leo XIII. explains it thus: "Equality among men consists in this, that one and all, possessing the same nature, are called to the sublime dignity of being sons of God; and, moreover, that one and the same end being set before all, each

¹ "Social Equality," p. 211.

and every one has to be judged according to the same laws and to have punishments and rewards meted out according to individual deserts." All men are equal as brothers of Jesus Christ; He died for all to save all from sin and hell; in Him all are called to inherit the kingdom of heaven. The blessings of nature and the gifts of grace belong in common to the whole human race. Our blessed Saviour has restored perfect equality among men by breaking down the barriers that existed between man and man. The religion of Christ established full equality between man and woman: "There is neither male nor female. For you are all one in Christ Jesus" (Gal. iii. 28). Before God and in Christ, woman is not the slave of man, but his equal, having the same end, capable of attaining, like man, to the highest degree of perfection and sanctity. Man is lord and master of all creatures below him; God gave him the use of the earth to serve him. There is no difference between rich and poor, master and servant, ruler and ruled, "for the same is Lord over all" (Rom. x. 12). What a noble being is man! To his God alone is he inferior, but not to any fellow man is he inferior in his human dignity. No man is allowed to insult his dignity with impunity, nor has any man power over himself to consent to a treatment or degradation which would outrage his human dignity. Woe to those who through heartless avarice use men like machines to grind money out of them, or who induce women and children to undertake a kind of work for which nature has not fitted them! Woe to them who treat men like chattels to make money by, or who look upon them merely as so much muscle or physical power! Woe to employers who

deprive the workingman of the necessary time for his religious duties, or expose him to neglect his home and family, or tax him beyond his strength and drive him to drink, even to insanity, by excessive labor, or take advantage of his need by cutting down his wages and forcing him to work or to starve! Such tyrants may escape the State prison which they deserve for their shameful and inhuman conduct towards the workingman; but though they have millions of ill-gotten goods, the poor man is their equal; he is the child of the heavenly Father, who will avenge the insult offered to him; they will not escape the prison of hell unless they make full amends before they die. "Behold, the hire of the laborers . . . which by fraud has been kept back by you, crieth; and the cry of them hath entered the ears of the Lord of Sabaoth" (James v. 4). "The bread of the needy is the life of the poor; he that defraudeth them thereof, is a man of blood" (Ecclus. xxxiv. 25).

But men are not equal by nature, in the concrete, nor in their rights and duties. Socialists who believe in an absolute equality of all men, demand equal rights and equal duties for all, and advocate the removal of all social and political inequality. Pope Leo XIII. lays down as an incontestable principle that humanity must remain as it is. It is impossible to make all people socially and morally equal. It would be unnatural to reduce human society to a dead level; for inequality is the law of nature, and "all striving against nature is vain." Inequality prevails everywhere. In all the universe there are not two creatures exactly alike: there were never two countenances or even two leaves or blades of grass just the same. This

law of inequality affects both the spiritual and material. People differ from each other in talents and knowledge as they do in strength of body. The degrees of mental ability are as various as those of health, wealth, sickness and poverty. What difference is there between one gift and the other? Is not a robust constitution preferable to riches? Is not a good digestion better than a marble palace? Do you dread the failure of your bank more than the loss of your eyesight? Do you envy the well-dressed, but cadaverous-looking boy of the millionaire riding in a splendid equipage rather than the bright Italian lad, running after the carriage to sell the evening paper, poorly clad, his black eyes beaming with intelligence, and his countenance suffused with a delicacy of complexion that defies the imitation of artistic skill? God has distributed things wisely, though the weakness of the human mind may be slow to detect it. Inequality of condition is the natural and necessary consequence of life. How dull and tiresome this world would be without it! God has divided the gifts of soul and body in men, that by the playing of many parts, social and public life may move on successfully, and each man may choose that state of life which best suits his mental and physical capacities. Inequality of right and authority comes from God, "of whom all paternity in heaven and earth is named." He who has created and governs all things has wisely ordained that there should be men who are raised above others and rule in God's stead. "There is no power but from God." We are subject to rulers "for conscience' sake;" in being obedient to them, we obey God Himself, from whom all authority is derived.

By obedience to lawful authority we do not become the slaves of any man; for we "obey God rather than man." "Just then as the Almighty willed that, in the heavenly kingdom itself, the choirs of angels should be of differing ranks, subordinated the one to the other; or as in the Church, God has established different grades of orders with diversity of functions, so that not all should be 'Apostles, not all Doctors, not all Prophets'; so also has He established in civil society many orders of varying dignity, right and power" (Leo XIII.). In fact, human nature seems to be averse to any attempt at levelling things. Men even ridicule and despise the idea of equality. All efforts to bring society to a level have met with general apathy. In Religious Communities alone, where the binding power of the Catholic Church can give steadiness and permanence, equality of condition may be realized to a certain extent. But in the world at large, where ignorance and selfishness will ever prevail, equality of condition, if established to-day, would be destroyed to-morrow by "the old devil of self-seeking." And especially we, Americans, who of all others claim to be created free and equal, have a national craving for inequality. We anxiously try to mark ourselves off from others, to form clubs and unions with a fastidious exclusiveness, to seek fashionable schools where children have an opportunity to form certain social connections. What about the secret societies, with their Grand Commanders and Grand Dictators, their High Worship and Supreme Warders? "No people," as Brooks observes, "ever displayed the passion for inequality more greedily than we. One builds a yacht, and if he can dine an

English prince at the Cowes races, or entice the German Emperor on board at Kiel, this single breath of royal atmosphere at once endows the enterprising host with the rarest social privileges at home. Every circle breaks at the touch of the king's hand." Notice the rush for entire seats on our railway trains and for the reserved chairs in the Pullman cars; watch the eagerness to secure staterooms on steamers and single rooms at hotels. Where do you see any tendency to share comfort with others and to be on a level with fellow travellers? Nor is this a proof of degeneracy, it is the mark of civilization. The stronger the individual character or personality of a man, the more he keeps aloof from others, the more unequal he grows. He is conscious of the fact that the sources of inequality are beyond our influence, that nature, or rather the God of nature, has made us unequal.

Why then should men, intelligent and virtuous men, complain of the present condition of things and clamor for a greater distribution of wealth? They do not complain of inequality itself, but the excess of inequality when misery is confronted with luxury. They do not complain of poverty, but of pauperism. They do not denounce capital, but the merciless conduct and cruel tyranny of capitalists. They claim justice, not philanthropy, wages not alms, work not idleness, for the working people, who should have a larger share in the wealth they create in the country. They want an equality of chance or opportunity in using their God-given faculties of soul and body and in raising themselves to a healthier and ampler life. They want children and married women to be debarred from factory life and to be kept at home. They want a shorter

working day and better sanitary conditions. Do they ask for what they have? In the city of New York there are 30,000 homes in which the "sweated" work of the clothing system is done—haunts of filth and disease. In the same city there are constantly 20,000 consumptives. In the same city the sun never shines into the bedrooms of three-quarters of the people. Jacob Riis states that there are still over 300,000 windowless, dark rooms in the tenements of the Greater New York. More than 20,000 children, of whom one-third are under ten years of age, are at work, at the present moment, in the mills in the South. "In Pennsylvania, in an atmosphere thick with black dust and vibrating with the roar of the crushers, one may see an army of breaker-boys sorting the coal and picking slate. Hundreds of these children cannot be above ten or eleven years of age" (Brooks). In London the constant number of paupers, of people without money, is 100,000; in the same city 80,000 women sell body and soul for money.

In these and other places the inequality is excessive: on one side enormous riches, on the other appalling misery; on the one side a superabundance of wealth, on the other an absence of the necessary means of existence—a condition of things that God condemns and human society should strive to abolish, a condition of things which is possible only where men have lost the spirit of Christianity and have returned to the brutal state of paganism.

In his powerful treatise on "Social Equality," the distinguished English philosopher, William Hurrell Mallock, asks pointedly: "What shall we say, then, when wretched cases reach us, of destitution, and

hunger, and squalor, and pain from cold? What shall we say of the foul, unhealthy houses—of the crowded courts and alleys in which millions of our poor are lodged? What we shall say is obvious. We shall say that these evils are caused by want, not that they are caused by inequality. We shall say that misery is miserable, not that inequality is miserable. The sufferings of the poor are not caused by their having little as compared with the rich; but by their having little as compared with the simplest demands of human nature. It is in no way a sad thing that one man should be dining on turtle and ortolans, and another man off a plate of beans and bacon. What is a sad thing is that one man should be dining on turtle and ortolans, and another man have next to no dinner at all. So, too, it is in no way a sad thing that one man should live in a palace, and another man in a small cottage. What is a sad thing is that while one man lives in a healthy house, so many other men live in unhealthy ones. Once let the poorest of the population be sufficiently clothed and fed, and so lodged as to be free from filth and fever, and it will be perfectly possible then that the poor, taken generally, may in point of happiness be as well off as the rich" (pp. 202, 203).

The poor we shall always have; but paupers should not exist. Inequality must exist always and everywhere; sorrow and poverty are essential to humanity. Inequality of rank and means, poverty and sickness and the other trials of life are no evil; they cannot prevent a man from being happy and contented. The great modern error consists in the Socialist proposition that the perfection of society involves social

equality, and that human happiness is proportionate to riches and social station. Experience proves the contrary to be true. Happiness is found in the hovel as well as in the palace. He who needs least, not he that has most, is the happier. Happiness is distinct and independent from money. Happiness as the result of riches is wholly imaginary. If you give to man all that Socialists may dream of, you advance him not a single step towards his destiny; you secure him no conceivable good. We know that many of our millionaires have lived and died full of anxiety, disappointment and bitterness, while so many poor workingmen who helped them to amass their fortunes have lived in contentment and cheerfulness, and died in peace and hope.

Riches, renown, polished manners, fashionable dress, soft complexion, gentle speech, literary and artistic accomplishments in themselves have no real value: if they do not lead to God, they will lead to greater misery. Their possession will not render the remorse of a guilty conscience less bitter, or the flames of hell less fierce. Unconditional surrender to God is the only way to earthly and eternal happiness. Each man has the power to obtain it by serving God, to secure for himself every good, the supreme Good itself, and in this all men are equal. As for the rest, man differs from man; each has a special work to do on earth. The day of reckoning will come for all, when strict justice will be dealt out to all.

St. Paul has a striking sentence in his epistle to the Corinthians, i. 7, 31: "*Praeterit enim figura hujus mundi*"—For the fashion of this world passeth away. The Apostle takes his picture from the stage in a theatre

where the scene continually changes. The actors appear on the stage and with skill go through their different parts. One assumes the part of a general, another of a king, another of a clown, again another takes the part of a beggar, or a drunkard, or a buffoon, though all are on an equality with each other, all being actors. When the curtain goes down, and the masks and costumes have been removed and the play is over, the actors may be seen leaving the theatre all on the same footing: he that wore the crown is the same kind of a man as he who acted the part of a slave. Thus shall it be when the scene of life is closing, when the veil is drawn and all shall appear in their reality. We all are actors on the stage of life. God has given each one a part to play, a certain work to perform: one has a profession, the other is a mechanic; this one is a merchant, that one a simple laborer; this is a priest, the other a physician; this person is a man, the other a woman; one possesses strength and beauty, the other is sickly, deformed and ungainly. Each one has his own work, and it is all-important that he do it well. All should work for the same Master, the same reward. Would it not be foolish in an actor to be vain of his pasteboard crown, his wooden sceptre and his gilded sword, or to be downhearted because he has to undergo a mock trial and suffer execution on the stage? Is it not even more foolish, is it not really absurd, for any one among us Christians to indulge in the frivolities of life, in ease and comfort, in self-will and conceit, as if they were the end and aim of our existence, as if they were to last forever, as if the curtain were not to come down and the theatre never to close? Is it not extremely silly

to put our hearts on things that change like the scenes of a play, and that have no value whatever in themselves and for eternity? The great and only concern, then, is to know God's holy will and to do it; and in this supreme endeavor all men may be equal, and thus all men have equal rights to the greatest possible happiness. But as far as earthly happiness is concerned, my experience of priestly work among rich and poor for twenty-five years tells me there is more genuine happiness among those who have to work hard for a living than among the wealthy who have more than they need for a respectable living. The honest working people have no time for the exciting games of life; they are not tormented with the cruel exactions of social etiquette and the ever-changing fashions of dress and amusement; they are not worn out in a feverish race for honors and preferments. As a rule they are happy at their work, and in the bosom of their family, and while they are of more benefit to the community at large, they are morally better than the rich and those who waste time and money on themselves, only striving to satisfy "the unnatural lust for bigness, glare, intensity, display, strain and needless combination." ("Atlantic Monthly," Feb. 1904.)

§ 3. *Liberty.*

There is another word which, like the word equality, is greatly abused. The sweet word *liberty* or freedom seems to have lost its proper significance in our days and is frequently confounded with license, which is the very opposite. So vague and distorted has become

the term liberty in these days of boasted freedom that Pope Leo XIII. considered it necessary to write an Encyclical Letter on "Human Liberty," giving the word its true meaning and proclaiming the principles of true liberty.

Liberty is the highest natural endowment which gives to man his true nobility, and places him "in the hand of his counsel." We cannot imagine a human being without it. It is the most sublime gift of the Creator to the creature; only men and angels possess it.

It is so holy that God Himself will not touch it, but keeps it inviolable. The blessed Saviour, in restoring human nature and offering the gifts of His divine grace, ennobled human liberty, which has ever since been highly cherished by His holy Church. Every intelligent being is free, precisely because he is endowed with understanding and will. Natural freedom consists in the use of reason. Correctly speaking, liberty is not the faculty of choosing, but the faculty of willing, which supposes intelligence. Liberty, then, consists in understanding and willing; it lies in the will enlightened by reason.

God alone is perfectly free, because He alone has a perfect understanding and a perfect will. The imperfection of man's understanding consists in not understanding all that is to be understood, and in its being liable to error; the imperfection of man's will consists in not willing all that should be willed, and in its being liable to be overcome by evil. The imperfection of human liberty therefore consists in the power of pursuing evil and embracing error, that is, in the faculty of choosing. This power of choosing

evil implies a defect in human freedom. God cannot choose between good and evil, because He is absolutely free. The nearer a man approaches God, the nearer he approaches liberty; the more godlike he becomes, the more he possesses freedom. Man is free as long as he obeys God, his lawful Master; he is a slave when he disobeys God, because he falls into the hands of a tyrant, one who exercises usurped power. The Angelic Doctor, commenting on the words of Our Lord: "Whosoever committeth sin is the servant of sin" (John viii. 34), says: "Everything is that which belongs to it naturally. When, therefore, it acts through a power outside itself, it does not act of itself, but through another, that is, as a slave. But man is by nature rational. When, therefore, he acts according to reason, he acts of himself and according to his free will; and this is liberty. Whereas, when he sins, he acts in opposition to reason, is moved by another, is the victim of foreign misapprehensions." Heathen philosophers recognized this truth when they maintained that the virtuous man alone is free.

Human liberty needs light and strength to direct its actions to good and to restrain them from evil. "Without this the freedom of our will would be our ruin" (Leo XIII.). First of all, there must be *law* to guide man's actions, a fixed rule to tell him what he must do and avoid. Man, being free by nature, is bound to submit to law; he is not exempt from law, precisely because he is free. Law means the regulation of reason. A free being only can be subject to law. Natural law, which is engraved on the mind of every man, is our very reason commanding us to do good and avoid evil, and is identical with the

eternal law of God. A divine assistance, called grace, is given us to enlighten our mind and strengthen our will, without interfering in the least with freedom. Human law seeks to enforce the natural law and to apply its general precepts to particular cases. All human law must be based on the eternal laws of God; for, to be law, it must be in conformity with the dictates of nature. The eternal law is the true and only standard of human liberty. Freedom is the power of doing what is right, not of what is pleasing. The true liberty of human society does not consist in every man doing what he likes, but in this, that all, rulers and subjects, president and citizens, conform to the eternal law of God, of which the laws of the country are supposed to be the practical deductions and applications.

The Catholic Church has ever been the powerful promotor of true freedom, first of all, by preaching always and everywhere the truth; for she is the Church of the Incarnate Truth. The best parent and guardian of liberty is the truth. "The truth shall make you free" (John viii. 32). The only-begotten Son, who is in the bosom of the Father, speaks through His Church; the teaching of the Church is the teaching of God: "And they shall all be taught of God" (John vi. 45). The Catholic Church, by promulgating the law of Christ, which is the law of liberty, proclaimed the true brotherhood of man and declared with the Apostle that in the future there was to be neither Jew nor Gentile, nor Barbarian, nor Scythian, but all were brothers in our divine Saviour. The Church abolished slavery, spread true civilization, resisted the tyranny of the wicked, protected the innocent and helpless, inculcated respect and obedience to lawful authority,

and laid down the limits of human authority by checking the wanton use of civil or ecclesiastical power. The Catholic Church is the great bulwark of individual and public liberty in the world. How grateful one should feel to be numbered among her children! "We are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free" (Gal. iv. 31). Christ has made me free; He has redeemed me from the galling yoke of the two most cruel tyrants, ignorance and sin. As long as His faith illumines my mind and His love sunshines my heart I am free, because I am His. No man, no created being in heaven, on earth or in hell, has power over me: I am free. No man, no government can deprive me of my liberty. Men may vex me, tax me beyond my bodily and mental strength, insult and torture me, starve and imprison me, rob me of my friends and good name and of my very life; one thing they can never do: they can never touch my royal freedom. In rags and poverty, I shall remain a king as long as I remain the servant of God. I am free, because Christ has made me free. I am subject to no man as such; I refuse to obey any man. Yet I most willingly and cheerfully respect and obey those whom God has invested with His authority. My obedience to lawful authority is obedience to God; for there is no authority on earth which does not come from God. Authority vested in the civil government does not and cannot come from the people, because authority is something divine. Hence expressions such as "the sovereignty of the people," "the supremacy of the majority or greater number," "the supreme will and authority of the people," are absurd or

meaningless. The people may choose a man on whom God confers His authority, but they cannot give what they do not possess, the power of authority. Those who cast aside divine authority and emancipate man from obedience to the law of God substitute license for liberty, dishonor for honor, evil for good; they make pleasure and enjoyment the measure of what is lawful and open the way to the infamous tyranny of a vicious and rebellious mob. Human society must publicly acknowledge God as its Founder. God made man a social being; by His divine will men are united in civil society, which is bound to obey and reverence His power and authority. The more earnest civil society is in its profession of religion, the greater are the liberty and wealth which its citizens enjoy. Why? Reason and history tell us, without religion there is no morality, without morality no liberty and prosperity.

The chiefest and holiest duty of man is the worship of God with devotion and piety. There is no such thing as liberty of worship. Man is not free to believe what he likes, to choose any religion he likes; he has to believe what God has revealed, he is bound to worship God in the way acceptable to Him. Of the many conflicting religions he must practice the one which God enjoins, and which men can easily recognize by certain exterior notes whereby God has marked it as the true one. No man can be forced to embrace the true religion against his will; for, as St. Augustine says: "Man cannot believe otherwise than of his own free-will." Man may, in his perversity of heart, reject the true faith and damn his soul. "He that believeth not, shall be condemned" (Mark xvi. 16). This,

however, is not liberty, "but its degradation, and the abject submission of the soul to sin."

There is a liberty which some regard with pride as the outcome of progress and modern civilization, the liberty of thinking, speaking and publishing whatever each one likes. This boasted liberty of thought, of speech and of the press cannot be considered an unqualified boon for society, and unless it be used with moderation and wise restrictions, it will be the fountain-head of many evils. Right is a moral power which nature accords to truth and justice. A man has a right to use his intellectual faculties in propagating truth and justice. He should be free to speak the truth in public, to use the press for the spread of truth, to repress falsehoods and calumnies; but he has no right to teach error, to circulate lies, to publish immoral and godless books, to ridicule religious truths, and to blaspheme God and pervert men's minds and lead people into moral danger. Such liberty is nothing else than unbridled license, which criminally assumes the sacred name of liberty, but which should be banished from the State; for where such license prospers, true liberty disappears or dies.

How shamefully is not this unconditional liberty of the press abused in our days, and what ruin does it not cause in domestic and civil life! The scholarly Bishop Spalding, who is not given to exaggerations, depicts the evils of the press in scathing terms: "In the editorials we meet with reckless assertions, crude generalization, special pleading, ignorant and dishonest statement of half-truths, insincere praise and lying abuse of public men, frivolous treatment of the highest and holiest subjects—all thrown into that

false form of reasoning and loose style which is natural to minds that have not time to learn anything thoroughly. And this half-mental and half-bestial brothel-and-grog mixture, brought from the great cities to every special household, falls like a mildew upon the mind and conscience of the people, taking from them all relish for literature, all belief in virtue, all reverence for God and nature, until one may doubt whether we have not lost the power of intellectual and moral growth."¹ All lovers of true liberty should rise against its unhallowed counterfeit, and declare war with relentless hatred against license of speech and press. If the Jewish novelist Zangwill is right in calling the modern play nothing but "snivel, drivel and devil," then the original Father Tabb is equally justified in styling all modern literature to be little more than "dirt, doubt and despair." Is the well-meaning Carnegie benefiting the people by the multiplication of public libraries where books are shelved and sheltered that should be consigned to a blazing furnace before they reach the hands of our young people, and kindle in them the fire of evil desires? Indiscriminate reading causes mental indigestion, and breeds deadly diseases. Religion only will direct us in the use and enjoyment of true liberty.

¹"Socialism and Labor."

CHAPTER VIII.

A HAPPY HOME.

HOME is the foundation of private and public well-being. Man, without a home, is without the vital principle of human happiness. The home is essentially the nation's strength. If it disappears, the nation will totter and fall. The ancient Romans, whose government was a masterpiece of stability and power, swore by their household gods; they loved and cherished home life. The observant Jacob Riis remarks: "Upon the home rests our moral character; our civil and political liberties are grounded there; virtue, manhood, citizenship grow there." Many of our social evils and disorders may be traced to the neglect of home and home duties.

Every child, according to God's will, is born into a home; it has a right to a mother's heart and a mother's arms. Should the mother be taken from the child, another woman will have to take her place; for the child cannot thrive except warmed by a womanly heart.

What do we call a *home*? A home means a man and woman united in the sacred bonds of marriage, with their feet upon their own property, with children growing around them—with plenty of fresh air and light and clean water, at least as good as horses and cows have in our great cattle-barns. Father, mother and

child, dwelling in happy union, are the reflection of the Holy Trinity. Everything in that home must be perfectly clean and shining with neatness. "A pigsty," says Jacob Riis, "in time, will make a pig even of a man who is made to the image of God." And referring to the unwholesome condition of some of our tenement-houses, he says: "For gold we sold the black man into slavery, and for gold we let his white brother perish in his slums. We were in a hurry to get rich and we forgot all else besides, forgot the brotherhood of man in our worship of the golden calf." For the last few years, eleven and one-half per cent. of all the money raised by taxation in the city of New York went to support poverty, or, rather, pauperism, with the burden all the time increasing. This is a sad commentary on modern home life. And yet there are plenty of good things in the land to create beautiful homes. Fortunately, the number of happy homes is still large. Where they do exist, men or women feel little inclination to form clubs, to spend the evening bowling in the club-house, to meet in committees to prepare for receptions and other social fads. The club-house is no ardent promoter of home life. It would be better for all the clubs in the country to perish than that one single home should be deserted.

I have spoken of the home in the natural order. We are living in the Christian dispensation; our homes have been sanctified by the Redeemer; they have been elevated to the dignity of *Christian* homes. Christ created the happy home by His life on earth. Thirty years of His brief and blessed life were spent in the bosom of a human family. The home in

which our divine Lord dwelt was a poor house; cares and labors entered there daily; and yet the home of Nazareth was the purest and highest type of a happy home, because the best and holiest people lived in it.

In every real home there must be a mother; without a mother the place is empty and dreary. A mother only should rule the place to make it a true home. And above all, God must be there and in the hearts of all who belong to the family. A little altar should be erected in the Christian home, with the emblem of our Redemption on it, or a little shrine with the image or statue of our heavenly Mother, decorated with candles and flowers, where all the members of the household gather and kneel to recite the Rosary or some other prayers.

The three pillars which hold up the happy home are a worthy father, a pious mother and an obedient child.

§ 1. *The Father.*

The head of the home is called by the sweet name of father. He is chief by divine ordinance; he presides in God's place; his authority is divine; he cannot renounce it at will or resign it in favor of his wife. His rule is not that of a despot or tyrant: he orders and directs others, because he loves and protects them. He has it in his power to make home happy. First of all, it should be the aim of a married man to have his own home. A strip of mother earth, with a little house on it, is preferable to the best-equipped hotel. Heaven helps those who help themselves. Be thrifty, I would advise you; save your money; do not spend

it on silly pleasures or things that are not necessary. A home of your own is more necessary than all the latest styles and comforts. At any rate, love the place where your wife and children are living; give to it all the time you can spare from your work. Leave your home as little as possible. In your home you will find all the pleasures and recreations you want. Whenever duty has called you away from it, return to it in a cheerful and happy mood. If cares and disappointments have visited you at your place of labor, drive away the clouds from your brow, and leave complaints outside the door; you are returning to your own; be a father to them. Always enter with a smile on your face and a cheerful greeting on your lips. Your children would not understand your trials nor could they sympathize with you. Sit down joyfully at your table and eat the frugal meal your good wife has prepared for you. Listen to the innocent prattle of the children, and show them your gladness in being with them. When the regular hour to retire arrives for the children and the evening prayers have been said in common, and after the little folks are sound asleep, then sit down and tell your sorrows and hopes to the wife of your heart, in whom you may safely confide and from whose sympathy and sound sense you will receive both encouragement and advice. "Husbands, love your wives, as Christ loved His Church!" Remember what you promised her before the altar of God. Cherish her as the apple of your eye; she is dearer to you than all the world. Bear with her little faults. She is not an angel; like yourself, she has her defects. She may be talkative; *she is not the only woman in the world that loves talk-*

ing. Let her have full charge of the kitchen, and give her sufficient money for housekeeping, but make her give an account of receipts and expenses. You have a right to know how your money is spent. He who has a pious and industrious wife has a priceless treasure. "He that possesseth a good wife, beginneth a possession: she is a help like unto himself, and a pillar of rest" (Ecclus. xxxvi. 26).

Christian husband, treasure up your wife in your heart of hearts. She will bring more sunshine into your life than all earthly honors and distinctions. You hold her as a gift from God: "House and riches are given by parents, but a prudent wife is properly from the Lord" (Prov. xix. 14). Show her your sympathetic interest in all her work, and your sincere and affectionate gratitude for all her care. The life of a housewife is a difficult one. Money is more easily earned than wisely spent. With the few dollars you give her weekly or monthly, she has to manage the whole household. Only a woman, with her special ingenuity, can do it. Again, you have to work from eight to ten hours a day. Her work never ceases: from early morning till late at night she is busy with cooking, washing, scrubbing, stitching and mending. There is little variety in her daily work; it is one dull drudgery. No wonder a good old grandmother used to say that she desired but one thing in heaven: To be able to sit down, put on a clean apron, have a good rest and a nice cup of tea.

Your home cannot be a happy one, if you are not temperate. A drunkard's wife is a most pitiable sight, while her home is a veritable hell. If the social question cannot be discussed from either the ethical

or economic side without consideration of the temperance question, the happiness of home life greatly depends on the abstemiousness of the father. If he be fond of the intoxicating cup, how could peace and comfort dwell under his roof? Only a sober man can be a factor in the making of a happy home.

§ 2. *The Housewife.*

Woman will be one of the chiefest factors in the solution of our great social problems. Modern economists have intimated that the social question of the day is more or less the woman question (*Die Frauenfrage*). If woman realizes her God-given mission, if she displays her noble faculties of soul and body in presiding like a queen over the Christian household and in ordering all things with her native talent of inventiveness, taste and refinement, our homes will possess an attractiveness and brightness which will bring comfort to all who dwell therein and save men from the dangerous seductions of a wicked world. To be a model housewife does not require a university education. It is a great mistake for a woman to imagine that she will not become the true companion and helpmate of her husband and that she will ruin his domestic happiness, unless she be his equal in intellectual accomplishments. It is wrong to think that unless her education is the same as that of the male sex, she will exercise no influence over her husband and wield no authority over her children; on the contrary, men often avoid smart women on purpose, when seeking wives. Smartness is not becoming to

women; it makes them unlovely, as it deprives them of a deal of the characteristic modesty so desirable in woman. The college graduate, the bluestocking, the lecturing woman, is frequently the most unwomanly creature. While man walks shy of the stupid girl, he admires the lady with the queenly heart, not her with the "stuffed" head; in other words, he looks for goodness rather than cleverness. What education is best to prepare woman for her all-important duties as a Christian housewife?

A grammar course in a parochial school or, if parents can afford it, a convent school (academy) education will equip woman for her sphere in life. Above all, she should possess a thorough mastery of the Catechism; she should know it by heart, from beginning to end. She should read explanations of the Catechism, be familiar with the ceremonies of the Mass and the administration of the sacraments, and know the various Gospels for the Sundays and holydays of obligation, and have a sound knowledge of Bible history. The so-called higher education of women is an article of luxury, harmless to the daughters of the very rich. Ordinarily speaking, it is waste of time for a young woman to take up the art of painting and sculpture. The walls of many parlors are desecrated with woman's daubs, and men are tortured in looking at the heaps of paint and in being pressed for an opinion as to the beauty of coloring. One branch of woman's education should be most highly and assiduously cultivated: the art of vocal and instrumental music, so that she may make home melodious with her voice and hand. We cannot have too much singing and music in our homes to soothe and to encourage. Finally, woman

should take little or no interest in public affairs; she should eschew newspapers and silly novels.

It is a sad fact that manual labor is held in contempt, not by men, but by many of our women. Europeans are often amused by American travellers with descriptions of the daily lives of our women in America. Often have I been asked: "Is it true that in the United States women do not work, and that they simply dress, sit down to eat and drink, sing and play the piano, and that they have to be waited upon by their husbands, fathers, sons and brothers?" There is some truth in the distorted European ideas of the American woman's life. Many of our women, in wealthy families, consider it degrading to their dignity to wash dishes, sew and darn, peel potatoes, cook a dinner, sweep the floor and make beds. What is the result of this distaste for housework? The help is spoiled by this apathy to manual labor in the family. If the lady of the house and her daughters took a share in the work, and did it gracefully and cheerfully, how soon things would mend! In this country servants claim an equality with their mistresses: they will not do any more work than they can help. If people have plenty of money and can well afford to hire servants, there is no reason why ladies should not be thoroughly posted on domestic economy. Do they want the servants to sneer at their ignorance in the kitchen or to be "bluffed" by them? Every true housewife, no matter how rich and noble, should know housekeeping so as to exercise an intelligent supervision over all her domestics. Moreover, she should interest all her daughters in housework, to benefit them not merely in a moral and economical way, but

also physically. Woman needs bodily exercise. No wonder the fad of physical culture had to be invented by modern educators to move the lazy bones of some of our female scholars. There is plenty of healthful exercise for our girls at their homes—exercise which would conduce more thoroughly to their physical development. Unconscious exercise of the body is the most beneficial. Let mothers show their daughters how to assist in baking, cooking, dusting and sweeping, and they will develop their muscles more equally and gracefully than any professor in “physical culture.”

This apathy to do general housework is becoming so wide-spread that most of our girls who earn their own living prefer work in stores, shops and factories rather than hire out for domestic service. Why? They would rather be their own mistresses, dispose of their own time, etc., than submit to another woman. But subordination is not degrading. Men willingly work in submission to others; they obey, because the employer pays them. Why should women not submit to other women who pay them wages? What is there degrading in caring for children, cooking or washing for a cultured family? Are women not exposed to more chicanery in stores and shops than in respectable homes? And even if work is hard, if it makes limbs ache and causes hands to swell from cold and fatigue, the Christian woman will find comfort in her religion; she remembers the pierced hands of her Saviour, nailed to a cross for love of her.

The housewife, engaged in her household work, cannot be indifferent to her clothes, especially when in the kitchen: her hands should be carefully and fre-

quently washed; she should wear a clean apron; her head should be covered with a white linen cap.

The good housewife never puts anything away to be used for winter or summer, unless carefully cleaned, mended and repaired, because there is no time for mending when things are taken out for use. In her house, nothing is thrown on the floor; chairs are not used as tables, nor tables as chairs. If anything happens to fall on the floor, it is picked up at once, and if anything is spilled or upset, every spot and stain is removed immediately. There is nothing too trivial, no detail too minute for her intelligent care. She knows that in a large piece of mechanism the smallest wheel is as important as the largest. All linen, bedding and household articles are always ready for use, because they are kept in shining order. She is annoyed by a film of dust on the shelves, a floating thread of cobweb in the corner, or a slight dimness on the window-pane. She aims at simplicity because essential to elegance and comfort. She allows no accumulation of fancy-work without artistic merit, of useless knickknacks, photos and worthless pictures. She does not waste her time or her husband's money, nor ruin her children's digestion, by making a superfluous quantity of jams, cakes and other dainties. She knows that simple food is the most wholesome, that man needs no delicacies, but substantial nutriment to sustain his vigor and to repair the waste of tissue.

If the social question of the hour is to a certain extent the question of alcoholism, the most effective temperance reform must begin, not with the saloon, but with the kitchen and the table. Not those tem-

perance women who agitate on the public platform, but women who stay at home and know how to cook dinners, and feed men well and make homes bright and restful—such women are our first and most valiant temperance reformers. The shining cups and saucers on the snowy linen, with the sparkling glass of pure water, the sweet-smelling bread, the fresh butter, the fragrant tea—how inviting in the poorest cabin to the poor workingman, who will not envy his rich employer dining until midnight at Delmonico's.

All honor and respect to the Christian housewife who knows her duty and does it! She may be poor and lowly, but she is a blessing to her own and to the whole community. The industrious housewife in neat though threadbare clothes, with faded hat and worn shoes, is more respectable than the "cultured" lady in silks and satins, decked with jewels, who fritters away her time with superfluous visits, unnecessary correspondence and imaginary duties. "Favor is deceitful, and beauty is vain; but the woman that feareth the Lord shall be praised."

§ 3. *Children.*

Some of the misery in domestic and social circles has its poisonous source in the transgression of the fourth commandment. This commandment has a divine promise of temporal happiness; its neglect is visited with punishments even in this world. Here is the full text: "Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee."

Our parents are undoubtedly our greatest bene-

factors on earth. Nobody has done so much for us as father and mother. Who can number and value the cares of a mother, her work of nursing, clothing, feeding, educating and sheltering her child? Tobias reminded his son of his mother's tireless labors when he said: "My son, thou shalt honor thy mother all the days of her life; for thou must be mindful what and how great perils she suffered for thee." I have heard a Catholic missionary from the northwest of Canada speak of the cruelty with which certain Indian tribes treat their aged parents, and how they completely abandon them when they break up camp and move away. Such conduct is worse than pagan: it is unnatural, even below that of the animal. A European bird, the stork, is cared for in his old age when he has lost his feathers and can no longer fly; the young birds provide for him, bring him food, protect him against danger by moving him to a secure place when a safer retreat is needed. Children must assist parents in their infirmities: "Son, support the old age of thy father, and grieve him not in his life. And if his understanding fail, have patience with him, and despise him not when thou art in thy strength" (Ecclus. iii. 14). Well-bred children look upon their parents as something holy and far above themselves. They never cause them willingly any pain or anxiety; they never speak about their faults or permit anybody, in their presence, to speak ill or irreverently of their father or mother. With love and honor they cheerfully obey their parents, and endeavor to satisfy all their just desires. They will patiently bear with all their peculiarities and mannerisms. They are never ashamed of their station or lowly condition in life.

Good children who attain to fame, wealth, education and refinement, will be mindful of the admonition of the Holy Spirit: "Remember thy father and thy mother, even when thou sittest in the midst of great men, lest God forget thee in their sight, and thou, by the daily custom, be infatuated and suffer reproach, and wish that thou hadst not been born, and curse the day of thy nativity" (Ecclus. xxiii. 18 and 19). King Solomon "in all his glory" treated his mother with loving honor when she came to ask a favor of him: he left his throne to welcome her and invited her to sit at his right side. Blessed Thomas More, the famous Lord Chancellor of England under Henry VIII., showed the greatest respect and honor to his aged father when daily he would repair to the Queen's Bench, where his parent acted as an inferior judge. There the great Chancellor, clad in the superb robes of his office, would kneel each morning at his father's feet and crave his blessing before he would mount his seat in the Chancellor's court.

Children should ever bear in mind that their parents take God's place for them. They should never marry without the consent of their parents. But if parents unjustly oppose them in the choice of their state in life, children are not obliged to obey.

There are some wretched and ungrateful children who have hardly ever a kind word or pleasant look for their parents. What will be their feeling when the cold grave closes over the body of father or mother? Remorse, more bitter than gall, will torture them during their life, and poison all their earthly joys and pleasures.

Woe to those who so far forget themselves as to raise their hands against their own parents! "He that

strieth his father or mother, shall be put to death" (Exod. xxi. 15). Even to cause them a just anger, brings ruin. "He that angereth his mother, is accursed of God" (Ecclus. iii. 18). Children, however, who love and respect their parents, will enjoy God's special protection in this life and eternal happiness in the next. "He that honoreth his mother is one that layeth up a treasure" (Ecclus. iii. 5).

§ 4. *A Paragraph for Married People Only.*

Every year, as the Church commemorates the slaughter of the Holy Innocents on December 28, she repeats, with the Evangelist St. Matthew, the prophecy of Jeremias: "A voice in Rama is heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not." In the constant belief of the Church, these Holy Innocents were, at the threshold of life, plunged into a sea of suffering for the sake of the Blessed Redeemer, to be His martyrs and to receive, in one moment, their eternal palms and crowns. "We hear loud voices and shrill expostulations, as of women in misery talking all at once, like a jargon in the summer woods, when the birds have risen against the hawk, and then the fearful cry of excited lamentation, with the piteous moaning of the infant victims mingled with the inconsolable wailing of their brave, powerless mothers" (Fr. Faber). There is a massacre of innocents going on, and though we do not hear the cries of mothers or the moans of little children, yet the slaughter is more cruel than that of King Herod recorded in St. Matthew's Gospel, for it deprives of

physical and spiritual life; it sends children unbaptized into eternity, and brings about, as the sturdy President terms it, "race suicide." And not only is the destruction of the child's life within the nine months before its birth a fearful deed forbidden by the fifth commandment of God, but any wilful act or desire to prevent human life, in any shape or form, is a crime against Nature which the God of Nature will visit with dreadful punishments. The small family, brought about by the effective wish of husband and wife, is an immoral condition which ruins souls and bodies. Those who set limits to divine Providence by preventing the offspring, violate the holy laws of God, defeat the end for which marriage was instituted, brutalize the sacred relations between man and wife, and criminally contribute to the physical, mental and moral degeneracy of the nation.

The small family is the result of religious decay in the land. Wherever religion flourishes, homes are thronged with happy children; where religion has disappeared, horses, dogs and cats are given the care that belongs to human beings. Want of confidence in a God who provides with fatherly solicitude for all His children makes a man dread a large family. A low view of the end of human life, a frantic, suicidal craze for sensual pleasure and enjoyment, are further causes of the ugly evil.

We must bear in mind that the supreme end of our national welfare is intellectual and moral, not material and physical. We are a great nation, not because we have the biggest machines and finest railroads, the largest army and navy, the richest stock farms and mines, but because we have the best men and the

noblest type of women, and the happiest homes. "That nation is the richest," John Ruskin declares, "which nourishes the greatest number of noble and happy human beings."

The woman who avoids the trials of childbirth is degrading herself. Her highest glory is to bear children, and thus to be the co-worker of God, who entrusts to her maternal care what He has best in all creation, a human being. Motherhood is woman's highest crown. Mary, the highest type of womanhood, appears loveliest and most charming when holding the divine Infant in her arms. We learn from the Old Testament how highly motherhood was prized among Hebrew women, while barrenness was considered as a great affliction. Every Christian woman appreciates the dignity of motherhood and is willing to risk her health and life itself in order to bring children into the world. She scorns the unnatural and unscientific advice of the doctor to refrain from the noble duties of maternity; she knows her life to rest securely in God's hands. She realizes that God alone can give and take life, that He sends the child, and father and mother welcome it as a heavenly guest. Poverty and sickness are no excuses to limit the offspring; God provides for every living creature. He never sends more mouths than he can feed. Our poor, religious people seldom complain of a large family; they have more confidence in God than the wealthy. It often happens that they adopt orphans, saying with Christian faith: "Where there is food for nine there is food for ten." I have lately read of a policeman on night duty who discovered a large brown paper parcel on the doorsteps of a house he passed. He opened the parcel and found a new-

born child in it. He brought it home to his first-born son, just one day old, saying to his happy wife: "Maggie, God sends this child, and we must keep and rear it with our own." How noble such people appear compared with the refined and well-dressed lady who prefers a poodle dog to a gladsome child.

Godless or world-wise people will answer me with this objection: It is better to have few children and bring them up well than to have a large number and neglect them. What do you mean by bringing them up well? Is he brought up well who is reared in luxury and comfort? You know such things to be injurious to the moral character of the child. As delicacies of food hurt the stomach, so sensual gratifications prevent moral and mental development. The best food for the child is the common, substantial food of the poor; its best garb is of coarse material. Over-indulgence of sensual appetites produces physical and moral weakness: real character is made of stern and durable stuff. The worst college boys are generally those who are best provided with pocket-money. Real manhood is developed in the school of hardship, privation and adversity.

Moreover, it is better for a boy or a girl to be reared among a number of brothers and sisters than to be alone, the sole idol of its parents, pampered by mamma and petted by papa—a little good-for-nothing, peevish, selfish imp, conceited beyond description, a nuisance to others and an eyesore to well-bred children. Where will such an *only* child find the chance of cultivating habits of unselfishness and consideration for others? Certainly not in playing with toys and eating candy. May it never become true of *Catholic* women what

James C. Fernald says in his interesting book, "The New Womanhood" (New York, 1894, p. 330):

"An education of destruction is sweeping wide and deep below the surface of our social life. . . . Fine houses, fine furniture, fine raiment, are purchased by the slaughter of the Innocents, and the fact is a matter not of shame, but of boasting. The advanced American stalks about, proud as a Modoc chief in feathers and war-paint, but the scalps at her girdle are those of her own unborn offspring. When whole communities regard a houseful of children, however winsome and happy, as matter for gibe and censure, and when reduction of family becomes the great domestic ambition, it ought to be said and known that the desire and the fact are among the surest indications of the decline of races and of nations."

CHAPTER IX.

THE SUREST AND QUICKEST WAY TO HAPPINESS.

GOD has created man for happiness. The constant craving for happiness has been placed within the human heart by the divine Source of happiness. Man's constant endeavor, all his thinking and doing, is to be happy and to procure happiness for those whom he loves. If he looks in the right direction and uses the God-given means, he will obtain a certain amount of happiness in this world, insufficient, it is true, to satisfy completely the longings of his soul, but sufficient to make him joyful and cheerful and contented during his earthly pilgrimage, with the sure hope and confidence in his bosom that all his desires will be satiated in his eternal home in heaven. In the 127th Psalm the Holy Spirit points out the surest and quickest way to earthly happiness.

"Blessed are they that fear the Lord: that walk in His ways."

The fear of God and the reverence of His holy name are on the wane in our days. The fear of God is a dread of offending Him, and of losing His grace and friendship. Reverence of God, of His holy law, and of this authority represented by men, is the very founda-

tion of the social order. No government, as George Washington assures us, will last without it. Those who fear God walk in His ways. Their holy fear springs from love; because they love God, they keep His commandments. All who fear God and keep the decalogue shall prosper.

"For thou shalt eat the labors of thy hands: blessed art thou, and it shall be well with thee."

Happiness does not consist in great riches, but the enjoyment of moderate possessions acquired by the labor of one's hands. Immense wealth generally comes by inheritance or from an evil source. St. Jerome may be a little harsh in quoting an old saying, but there is much truth in it: "The rich man is either a rogue or the heir of a rogue." There is satisfaction and joy in the thought of having earned the meal we are eating, the clothes we are putting on, and the house that shelters us. It is "well with us;" we feel a certain independence and contentment after we have worked and suffered to gain a respectable living.

"Thy wife as a fruitful vine, on the sides of thy house. Thy children as olive plants, round about thy table."

God inspires some with the resolution of observing holy virginity and of consecrating themselves unreservedly to His service. They have no earthly offspring, but they are fathers and mothers in a higher, because a spiritual, sense. Through preaching and teaching the people, nursing the sick, and caring for the poor and orphans they beget many spiritual children, and with the Apostle they are entitled to say:

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"In Jesus Christ have I begotten you through the Gospel."

The great bulk of mankind, however, is destined for the married life. A young man should look for a companion, being influenced in his choice not by riches or evil desires, but according to God's will as the angel exhorted Tobias: "Thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust." The wife, chosen with a pure heart, shall be as "a fruitful vine," with a large family, like a fruitful vine that sends out a number of branches, "on the sides of the house." She is destined for the domestic circle; her sphere of action is at home.

The many children whom God sends (for He alone can give life) will be well brought up; they will be taught how to fear the Lord and walk in His ways. "As olive plants," the choicest shrubs and evergreens which bear precious and delicious fruits, parents will see their happy children about them, eating with them at the same table which God always plentifully provides, and living with them and enjoying each other's company.

"Behold, thus shall the man be blessed that feareth the Lord," for to him will be said: *"May the Lord bless thee out of Sion,"* from His holy mountain, and pour down on you His graces and His love. The days of our life are few and full of trials and privations. But he who fears God, with a holy and reverential fear, shall be blessed with peace and length of days: he shall "see his children's children," and finally leave this world, rich in good works and in the love of those for whose welfare he had labored.

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Those who are God-fearing and lead virtuous lives may confidently say with Tobias: "We lead indeed a poor life, but we shall have many good things, if we fear God, and depart from all sin, and do that which is good."

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